

# Zion's Herald.

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

The Roentgen process of transmitting rays from an object through wood and printing the object on a photographic plate has been successfully performed by Professor Trowbridge in the Physical Laboratory of Harvard College. In Vienna calcareous deposits in the bladder, liver and kidneys of a patient have been revealed and recorded by this new and wonderful method.

The tunnel under North River is to be pushed to completion. Two syndicates have been formed, one in London and the other in New York, which will act in unison. The mortgage will be foreclosed, a new company organized, and contracts be let at once. When the present work is finished, the company plan to begin two large double-track tunnels, through which Western trunk lines may run passenger trains into New York city.

The Committee of Fifteen appointed by the municipal reform meeting recently held in Chicago to formulate a plan for divorcing politics from municipal affairs, reported in favor of choosing a central body of one hundred citizens to have charge of the work, somewhat on the lines on which Tammany Hall was defeated in New York. Party names and issues will be entirely set aside in this reform movement. The "machine" will be met and fought on its own ground.

The National Senate stultified itself last week by substituting for the Bond bill enacted by the House a free-coinage measure, and passing it by a vote of 42 to 35. This is the reply of the upper house to the President's urgent appeal to Congress for relief for the treasury, made in December last. The intervening time has been worse than wasted. The Senate knows perfectly well that its substitute will never be accepted by the House, and, even if it were, would never secure the President's approval.

Secretary Morton, of the Department of Agriculture, has not been sustained by Congress in his opposition to seed distribution. Before a joint committee of the Senate and House he explained that he was not permitted by law to purchase seeds in open market, and that none of the bids for them which he invited complied with the statute. He hinted at the abuse which he was trying to correct when he said that he had purchased at \$15 each three full quotas of seed which cost the Government \$300 each and had been given to Congressmen to distribute. Notwithstanding this statement, the House committee has inserted in the bill for the present year \$130,000 for seeds — the same amount as for last year.

The "potato patch" experiment in New York was a splendid success last year. Three large tracts in Long Island City, comprising 138 acres, were loaned. A part of this area was allotted to families to raise what vegetables they could, instruction, tools, ploughing, seed and fertilizers being furnished, with rent of land, gratis. More than enough vegetables were raised to support these families through the winter. A co-operative farm of thirty-eight acres was also tried, conducted by the planters on the other farms. Each worker was paid eight cents an hour, with a half-interest in the crops. This, too, succeeded well. The committee state that "some of the cultivators who kept count of

the number of days they worked, show the surprising conclusion that they earned, not farm wages (75 cents a day, with board and lodging), but skilled mechanic's wages — \$4 a day for every working day."

The exclusive right of conducting excavations at the site of ancient Corinth has been granted to the American School at Athens by the Greek authorities. Some idea of the value of this concession will be gained when it is remembered that Corinth was surpassed only by Athens in antiquity, and was the superior of that city in wealth; and that, whereas Athens must go untouched by the spade so long as the modern city, which is built upon the old, survives, the site of ancient Corinth is covered by grain-fields and a scattered hamlet having a population of only 600 souls. It is, therefore, accessible; and the School needs only some \$10,000 to enable it to perform its interesting task and lay bare for the first time to modern eyes a Grecian city.

Complaint is made that our civil service reform, in correcting many undeniable evils, breeds certain evils that spring from its own safeguards. It seems to be established that the security in tenure which it establishes results in tolerating men who have outlived their usefulness. One of the House committees is investigating this matter. The impression is general that the departments at Washington are filled with clerks, who, by reason of age, disabilities incurred during the war, or similar causes, have fallen below the standard of efficiency required for the proper performance of public business. The heads of the departments will be called upon to furnish a list of such delinquent employees. A measure will be formulated to remedy this evil.

The official report of the Armenian Commission on the Sassun outrages confirms the newspaper statements as to their nature — burning victims alive, the violation of women, the cutting open of pregnant women, the tossing of children on bayonets, etc. — but denies their extent. There has been exaggeration as to the number so treated. The Armenians are not proven to have been in revolt. The constant extortion by Kurds and the rapacity of Turkish officials created discontent among them which was fanned by the Armenian Committee abroad. The agitation which ensued and which could not be pacified, exasperated the Turkish governors, who decided on exterminating the Armenians in two of the districts. The number of victims at Sassun is placed at 900.

The importance of maintaining the level of our Great Lakes at a practically uniform height is to be impressed upon Congress, especially in view of the danger apprehended by such drafts upon their waters as the Chicago Drainage Canal is likely to make. It is proposed to regulate the outflow from each one of these great reservoirs by constructing wing dams at suitable places. A dam is also planned for the Niagara River. The suggestion has been made that the rainfall of the adjacent region might be increased by a large and systematic scheme of replanting trees on all available bordering lands. Engineers are busy estimating the cost of these regulating works, and the present Congress will probably take some action in the matter. The Senate committee on Interstate Commerce will report favorably upon it.

A second hearing was given last week by the House committee on Rivers and Harbors to arguments for an appropriation for the improvement of the harbor of this city. The delegation was a strong one, including some of our most prominent business men, and was aided by the presence and eloquence of Senator Hoar. It was shown conclusively that while Boston is the second city, commercially, in the United States, it suffers seriously from the inadequacy of its harbor accommodations. Hon. Alden Speare stated that the average depth of water was only 21 feet, whereas

New York had a depth of 30 feet at mean low water. At least \$5,000,000 is needed to deepen and widen the channel. The committee, it is believed, was impressed with the justice and urgency of the statements made.

Harvard lost her oldest living graduate, and Philadelphia one of her most revered citizens, by the death of Rev. Dr. William H. Furness last week at the ripe age of 93. The Unitarian body loses, also, in his demise, one of its most distinguished members, who served for seventy-one years as pastor and pastor emeritus, as well as a writer of books and treatises; and the world of letters mourns the departure of a German translator of high merit and a mind richly cultured. Dr. Furness was a fearless antislavery advocate. In the public prayer-meeting held in Philadelphia on the day of John Brown's execution (Dec. 2, 1859) he took part, and he was one of the party who went to the railroad station to receive the body when it was brought from the gallows.

## A Step Towards Recognition.

A concurrent resolution was reported to the Senate from the committee on Foreign Relations last week which proposes that the President shall, in a friendly spirit, request the Spanish government to recognize the Cuban insurgents as belligerents. Senator Cameron, as a minority of one, went further, reporting a substitute which requested the President to recognize the independence of Cuba. Both resolutions were sent to the calendar. Much, of course, depends upon the behavior of Spain, should the majority resolution receive both Congressional and executive approval, and be duly presented to the Madrid authorities. And their action will possibly be influenced, if not modified, by the representations which Gen. Campos will undoubtedly make if called upon to explain his clemency to the Cubans. It is believed that a haughty or unsatisfactory reply to this friendly request will result in provoking this country to take the desired stand in behalf of Cuba.

## The Wreck of the Hawkins.

It is fortunate that only ten of the Garcia expedition that put to sea on board the filibustering steamer "Hawkins," laden with arms and men for Cuba, were drowned when that rotten, unseaworthy vessel foundered off Montauk Point. Every life was in peril. The expedition was unfortunate from the first, for the Spanish minister had full information of its movements and date of sailing, and, acting on his representations, three revenue cutters and two cruisers were dispatched by this government to intercept her. She escaped capture only by the disaster which ended her career. That terrible night when, straining in the gale, water seemed to pour in through every seam, and everything available was thrown overboard, will not soon be forgotten by those on board. Even then the sense of personal peril was not uppermost. Said a young Cuban: "As we picked up each package of arms and ammunition and heaved it into the sea, realizing how anxiously our brothers in Cuba were waiting for them, it simply broke our hearts."

## South Polar Expeditions.

Several are projected. One will start in June; the Belgian Geographical Society has raised \$50,000 for its expenses. A joint Austrian-German expedition is announced, for which a quarter of a million of dollars is talked of. The Royal Geographical Society in England is receiving subscriptions for Antarctic explorations. This revival of interest in South Polar researches is doubtless due to the tidings brought by Mr. C. E. Borchgrevink, a Norwegian explorer, who, a year ago, landed at Cape Adare, in Victoria Land, a basaltic rock rising 3,779 feet above the sea. His paper, read before the International Geographical Congress last year, the gist of which is published in the January number of the *Century*, has stimu-

lated curiosity and a desire for investigation to a wonderful degree. He believes Antarctica to be a continent, larger even than Australia. In Victoria Land the chain of volcanoes rises to a height of 15,000 feet. Until recently this land has proved inhospitable — begirt with icebergs and formidable glaciers forbidding approach. But at Cape Adare the undisturbed appearance of the penguin colony, and of dead, mummified seals, the vegetation on the rocks, and the flat table on the cape above, were indicative of a safe haven and headquarters for a scientific party which might be landed, and which could not only collect valuable zoological and meteorological data, and study currents and dredge for marine specimens, but could also make its way to the South Magnetic Pole, calculated to be in latitude 75 degrees, longitude 150 east. Mr. Borchgrevink proposes to join one of the expeditions, if \$25,000 can be raised, and is willing to go out on one of the whaling ships that are sent yearly to these southern waters.

## The National Board of Trade.

Its twenty-eighth annual session was held in Washington last week, the venerable presiding officer of the body, Mr. Fraley of Philadelphia, now in his 93d year, occupying the chair. Nearly every leading problem of public interest and welfare passed under review, or was handled in ably-prepared papers by members of this vigorous and representative association. Consular reform, national finance, the bankruptcy laws, reciprocal trade, postal regulations, water-ways, steamboat libel laws, were among the topics on which action was taken. The Board approved the governmental control of the Nicaragua Canal; deprecated governmental ownership of railroads, but advocated a strict supervision over their operation and management; recommended the passage of the House bill for funding the indebtedness of the Pacific railroads; reaffirmed its approval of the Torrey Bankruptcy bill; took a strong stand in favor of the retirement and cancellation of the legal tender notes and of extending and revising the national banking system; and sent a peace message to the Associated Chamber of Commerce at London, England. A new Government Department of Commerce and Manufactures was advocated by Hon. Alden Speare, in a paper bristling with striking statistics and cogent arguments. The proposition was unanimously endorsed.

## Lord Salisbury's Speech.

All ears were attent when Great Britain's prime minister rose to address the Non-conformist Unionists in London on Friday last. Since his last public utterance the Venezuelan, South African and German crises have occurred, and the Russo-Turkish *entente* has not been successfully contradicted. The Liberals have attacked the government's policy, and Mr. Morley had openly charged the premier with committing a blunder in his treatment of the Monroe doctrine. All sorts of sensations have been manufactured by newspaper correspondents who, failing to get at reliable facts in the diplomatic world, have tried to satisfy the popular appetite with plausible rumors. The announcement, therefore, that Lord Salisbury had consented to make one of his semi-official disclosures under the guise of a public address aroused popular expectation to a keen degree. But it is safe to say that no one of his hearers received either light or comfort from his lordship's deliverance. Replying to Mr. Morley the premier professed to respect the Monroe doctrine as enunciated by President Monroe himself, but he never touched the main question at issue between this government and England. On the Armenian question he was even less satisfactory, denying England's obligation or power to forcibly interfere, and insisting that reforms "must have time to work out." He believed that these reforms "will have a beneficial effect as time progresses." The alleged understanding between Russia and Turkey was not alluded to at all. The address was notable chiefly for its apologetic tone, and its ominous reticence upon vital issues. It has caused dismay rather than encouragement.

## Denominational Peculiarities.

V.

IN this very interesting series, George S. Mallory, editor of the *Churchman*, told our readers "What the Protestant Episcopal Church Stands For;" W. C. Gray, editor of the *Interior*, "What Presbyterianism Stands For;" A. E. Dunning, editor of the *Congregationalist*, "What the Congregational Church Stands For;" Henry C. Vedder, editor of the *Examiner*, "What the Baptist Stand For." The remainder of the series, soon to appear, will contain papers on: "What Lutheranism Stands For," by Charles S. Albert, editor of the *Augsburg Teacher*; "What the Dutch Reformed Church Stands For," J. B. Drury, editor of the *Christian Intelligencer*; and "What Methodism Stands For," W. V. Kelley, editor of the *Methodist Review*.

## WHAT FREE BAPTISTS STAND FOR.

Rev. C. A. Rickford, D. D.  
Editor of the *Morning Star*.

I ACCEPT with pleasure an invitation to reply to this question in the columns of *ZION'S HERALD*—a paper that so ably represents the great Methodist body, with which Free Baptists have always stood in holding Arminian as distinct from Calvinistic interpretations of the Bible.

Free Baptists are not peculiar in conceiving that their churches are more in accord with New Testament teachings than are the churches of other denominations. Doubtless some one of the various denominations conforms more nearly with the letter of the Scriptures than does any other. Doubtless, also, the attempt to demonstrate, to the satisfaction of Christians in general, that any particular denomination is that one, is futile. This being so, is it not a happy thing that the conviction seems to be growing that the precise form of church government and the precise formulation of many doctrines are of less importance than the possession and manifestation of the Christian spirit? It is related that two Scottish elders had an unseemly dispute, and their friends brought them together for reconciliation. Said one to the other, "It is a Christian duty to gie in." "Ay," replied the other, "we should gie in to one another." "But," exclaimed the first, imperatively, "it's you that maun gie in, because I canna!" If the members of the different denominations are indeed learning that there is "a more excellent way" than that contemplated by these two worthies, a happy day is indeed dawning for the church and the world. It is not really necessary for one Christian to "gie in" to another, in order that the two may together do the works of the kingdom.

The first Free Baptist Church in America was that founded by Roger Williams at Providence, in 1639. Though at first Calvinistic in tone, it was founded in the spirit of Christian liberty and free communion; and Benedict tells us that it was not very long before it "deviated to general redemption," and so became virtually what is now known as a Free Baptist Church. By the middle of the eighteenth century there were several Baptist churches in Rhode Island and Connecticut standing for a general atonement and free communion. Churches similar to these appeared also in North Carolina, most of the original membership having come from England. The "Original Freewill Baptists" of North Carolina claim to trace their origin, through a church organized in 1727, back to the General Baptists of England. The largest of the several "Freewill" Baptist bodies is that which has grown out of the church organized by Benjamin Randall in New Durham, N. H., June 30, 1780. With this was united, in 1841, the Open Communion Baptists of New York. If all of the "Freewill" and Open Communion Baptist bodies in America were united in one organization, they would present a degree of numerical strength that would surprise some who are not aware of the real extent of the free communion Baptist sentiment in this country.

The larger growth of the Calvinistic and close communion branch of the Baptists in America is not to be taken as proof that Calvinism is more Biblical than Arminianism, nor that restricted communion is more according to the spirit of Jesus than open communion. With the modifications of Calvinism that have come in recent years, could the position of Baptists on the communion question have continued to be that of the early English Baptists and of the Philadelphia Confession, the Baptists and Free Baptists might, ere this, have become well united. Mr. Randall was compelled to leave the Baptists, being disfellowshipped, because he believed in "soul liberty," "free will," "free grace," and free com-

munion; yet he remained a Baptist, and so called himself until he died. It was the spirit of religious intolerance that drove him out of the Baptist body and necessitated the Free Baptist denomination. Great changes have taken place during the past half-century or more. Very likely, were Randall living today and a member of a "regular" Baptist church, he could both hold and preach the views which he held and preached in 1779 without suffering such condemnation as he then met. And yet it seems true that enough remains even now of the old Calvinistic and intolerant spirit to make it impossible for a Baptist Association to welcome to its membership an avowedly Arminian Baptist Church. If, however, this would anywhere be possible, the close communion sentiment among Baptists would certainly make it impossible for a Baptist Association to receive into membership an avowedly open communion church.

1. Free Baptists stand, with all other evangelical bodies, for

Jesus Christ as the World's Redeemer, and the Bible as the Word of God.

As a body they are Trinitarians as distinct from Unitarians, Arminians as distinct from Calvinists, and they believe that the Bible is, rather than merely "contains," the Word of God. This is a dry and dogmatic form of statement, but it is doubtless well enough in this connection.

2. Free Baptists stand also for

A Regenerate Church Membership,

personal holiness, and self-forgetting service. In both precept and example Benjamin Randall put an emphasis on these points that, more than anything else, commends him to his followers today. Our people may not all agree touching holiness in theory and Scriptural interpretation, but they are all heartily agreed in emphasizing in the Christian, above all else, those qualities and gifts of the Spirit that made the fathers the plain, unworldly, earnest, loving, and self-sacrificing toilers that the most of them were. While recognizing that a new age produces new conditions and requires new methods, Free Baptists hold that essentially the same spirit is required in all ages.

3. Free Baptists stand for

Soul Liberty and Christian Union.

This statement might have been put first. Benjamin Randall and his coadjutors strove primarily for liberty. The fact that Randall was disfellowshipped because of his Arminian views, has led to the placing too much emphasis upon the anti-Calvinism of his followers, as though that were their chief characteristic. The thing that Randall stood for, far above aught else, was that for which Roger Williams had stood before him—toleration, soul-liberty, the fellowship of saints despite differences of opinion. If this had been granted him, there would have been no "Freewill" Baptist body. Our people, as a body, do not put at the front the matters which differentiate them from other bodies. They do not stand for controversial ends touching their relations to other Christians. They are, rather, disposed to put the emphasis on points of agreement. It is only when their views are made the subject of animadversion, or reason for the act of disfellowship, that they say much about them. The characteristic of Free Baptists of which I am now speaking accounts very largely for the fact that they have not been a rapidly growing body. They are not sufficiently "sectarian" and exclusive to build up a large body. That which is often mentioned to their discredit (i. e., their comparatively small numbers) is largely in consequence of one of their noblest Christian traits. They may lose numbers that pass into other denominations, but they will not lose what is of more importance than numbers—their broad and liberal Christian spirit.

4. Consistently with the characteristic just presented, Free Baptists are

Free Communists.

Touching the Lord's Supper, the arguments of Robert Hall are, in the main, their arguments. Christian character qualifies for the communion, in their estimation, rather than baptism or church membership. They commune with no one as baptized or unbaptized, but simply as a fellow believer. They do not regard the Supper as a sign of church membership, but as the privilege and duty of all who possess Christian faith and character. They regard baptism and the communion as two distinct ordinances. Each may be observed without formal reference to the other. Either may come before the other. Insistence on one as indispensably prerequisite to the other is a spe-

cies of formalism, an insistence on the letter to the possible exclusion of the spirit, and the true open communionist has no part in it. The only conception of the Supper that seems to Free Baptists of adequate worth, is that it is a grand memorial ordinance in which all Christians should unite, irrespective of all other forms and all "visible" church relationship. They love to think of it as the one point of visible contact for all members of the invisible church, and as anticipating the time when, all differences past, the redeemed from all the earth shall sit down in the kingdom of heaven.

Free Baptists are, of course, aware that the great majority of Christians insist that communion before baptism is "disorderly," but they believe that, as might does not make right, so majorities do not make truth. It is related that Oliver Cromwell said to the Westminster divines engaged in framing the famous Confession: "Brethren, I beseech you, in the bowels of the Lord, believe it possible that you may be mistaken." Rev. Dr. Vedder, speaking for the Baptists in this series of articles, frankly says: "It may be that Baptists are wrong in this understanding of the Scriptures [i. e., that they establish the necessity of baptism before communion]—wrong with the great majority of Christians, for majorities do not decide truth—but they cannot be wrong to follow their convictions until they are further enlightened from God's Word." There is a great deal of open communion sentiment among the "regular" Baptists, and if the spirit in which the Philadelphia Confession seems to have been framed were only prevalent today, there would be nothing in the communion question to keep Baptists and Free Baptists from membership in the same Associations.

5. Free Baptists hold to

Believers' Baptism

as opposed to the baptism of infants, and to immersion as the original form of baptism. They are strongly disinclined to baptize persons who have no intention of joining some evangelical church; yet they do not consider that such intention is in all cases indispensable. Although they insist upon baptism previous to membership in their churches, they do not regard it as "the door into the church," nor as indispensably prerequisite to membership in the true general church.

6. As to polity, they hold to the

Independence of the Local Church.

In this they are Congregationalists, as are all other Baptists.

As Free Baptists stood in the past for antislavery when to do so was to stand alone and suffer abuse, detraction, and loss, so today their fidelity to great principles and their moral courage place them in the very forefront of moral reform. They stand for the prohibition of the liquor traffic, along with the Methodists and others who believe that rum-selling cannot be legalized without sin. In the admission of women to their General Conference and to membership on the Conference Board they are ahead.

Free Baptists are now, as they always have been, less concerned about statistics than about principles and duty. They are satisfied to remain numerically small if only they can see the truths for which they stand gradually gaining ground in other bodies. An occasional secession from their ranks only removes a somewhat unlike and restless element, leaving them more united and strong in their work. At present they are engaged in reorganizing their General Conference and putting their work on a basis that gives hope of greater efficiency.

Boston, Mass.

## Genius and Labor.

ALEXANDER HAMILTON once said to an intimate friend: "Men give me some credit for genius. When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in its bearings. My mind becomes pervaded with it. Then the efforts I make the people are pleased to call the fruits of genius. It is the fruit of labor and thought."

Mr. Webster once replied to a gentleman who pressed him to speak on a subject of great importance: "The subject interests me deeply, but I have not time. There, sir," pointing to a large pile of unanswered letters, to which he must reply before the close of the session (which was then three days off). "I have no time to master the subject so as to do it justice." "But, Mr. Webster, a few words from you would do much to awaken public attention to it." "If there be so much weight in my word," said Mr. Webster, "it is because I do not allow myself to speak on any subject until my mind is imbued with it."

Demosthenes was once urged to speak on a

great and sudden emergency. "I am not prepared," said he, and obstinately refused. The law of labor is equally binding on genius and mediocrity. — *Epworth Era*.

## IN HOLY LANDS.

XII.

Rev. C. L. Goodell.

SAMARIA was a royal city in ancient times, the capital of the kingdom of Israel. Here Eliha was buried and eight, at least, of Israel's kings. As we sat upon our horses we recalled the story of the lepers who went down from here to the deserted camp of the Midianites; of that faithless one who was trodden to death in the gates of the city; of the good Phillip who came here to preach and heal; of Simon who would buy the Holy Ghost with money—all of which events, and many others, happened here. We dismount at the door of the old Crusader church and go down to the crypt. St. Jerome says there was a tradition that St. John was buried here. There are human bones here, sure enough, but it is needless to say they are not from such early days. These tombs bear marks of Hebrew origin, and they may have been the tombs of the kings. But come out into the light. If you want to buy ancient coins this is your chance—for here are natives with their pockets full, and you will not know how valuable they are until you try to sell them to some man who knows more about coins than you do.

Solomon leads the way, and we circle around the hill, down, down, down to the plain. How cheap labor must be, or how valuable an olive tree is, when such terraces as these are built to give footing for a tree. We soon reach the road from Joppa to Nablous. We saw some olive trees as hard-hearted as some men; that is, the heart of the old trees had decayed and only the shell remained, while the entire body of the tree had been filled with stones so that it had a solid if sapless heart.

The valley before us is hardly second to any in Palestine, and in the heart of the fertile plain stands the proud walls and picturesque dwellings of Nablous, the ancient Shechem. What an inspiring picture! To the right is Gerizim, the "Mount of Blessings," lifting its massive limestone front almost three thousand feet in air. To the left is Ebal, with cultivated fields climbing its rugged sides, higher than Gerizim by three hundred feet. From its summit the most extended view in Palestine is before you—from Hermon on the north to Jerusalem on the south, and from the Mediterranean to the hills of Moab.

We ride on just outside the northern wall of the city—the first walled city we have seen with walls intact—to our tents under some patriarch olive trees. When Abraham first entered Canaan he pitched his tent here at "Sichem," so that this place has a history of at least four thousand years. It is the largest town between Damascus and Jerusalem, and claims 20,000 population, 19,000 of which are Moslems, bigoted and ugly. Its chief industry is the manufacture of soap, but this is exported—for I think I am but saying the sober truth when I remark that there are few persons in Nablous who have the appearance of ever having used that excellent article.

Nablous is the home of what is said to be the smallest sect in the world—

The Samaritans.

It is hard to realize that a people which figured so largely in Bible history are now reduced to less than two hundred people. The Samaritans are doubtless of Jewish extraction and they share all the Jewish traditions. One of the causes for the rupture between these people was the dispute as to the proper site for the rebuilding of the temple when the Jews returned from captivity. Sanballat and his party chose Gerizim, while the Jews held to Jerusalem. The Samaritans marry only among themselves. I saw a man of forty who was waiting to marry a little girl who was then three years old; but as girls marry at ten, he has no longer to wait than had Jacob for Rachel.

The Samaritans have a little synagogue to which I went, up many narrow and devious streets, where donkeys jostled against me and camels squeezed me against the walls with their huge panniers. In this synagogue is kept one of the oldest manuscripts in the world—the Samaritan Codex of the Pentateuch. When the high priest, a very gentlemanly looking man, appeared, we asked the privilege of seeing this famous roll. An attendant brought a manuscript in a metal case and put it on a rack before us. I had heard that travelers were frequently deceived by the production of a comparatively modern writing, and I said

to Solomon, "Ask him if this is the oldest manuscript." He answered in Arabic, "It is too small a matter to lie about; bring out the other roll." When the second roll was brought I made bold to repeat my question, and this time, without a word in reply, it was carried back and an ancient-looking silver case was brought, set with gems. It was reverently opened before me, and I was assured that I was looking upon a manuscript at least two thousand years old, but which they claim was written by a grandson of Aaron.

The Samaritans go three times a year to Mt. Gerizim to make sacrifices. Their religion is much like that of the Jews, but the Pentateuch is the only part of the Bible which they accept. They revolted against the Romans four times, and Pilate's cruelty to them led to his final disgrace. They attacked the Christians in 529 and were almost annihilated. They will never regain numbers or power.

Nablous is strongly built. The regularity of its high street walls is in marked contrast with other Eastern cities, and in spite of its dark-browed Moslem inhabitants it impressed us as the ideal Oriental city.

The surroundings of the city are more interesting than the city itself. Riding out of the northern gate and circling the wall to the east, we come in a few minutes to the plain to which Joshua brought the Israelites after the passage of the Jordan. Here we made

#### An Interesting Test.

The eighth chapter of Joshua records how the hosts of Israel were gathered in this plain to hear the blessings and the cursings of the law pronounced. Critics have said that it would be impossible for the hosts of Israel to hear under such circumstances. To test the matter a Presbyterian minister from Philadelphia ascended the slope of Ebal, while I passed behind the soldiers' barracks and climbed the side of Gerizim. After we had reached an altitude of a few hundred feet we read as an antiphonal the last part of Deut. 11. I was not conscious of any special effort in speaking, but my friend on Ebal and our cavalcade in the valley heard clearly every word, and the message from Ebal came to me as distinctly as if the speaker stood at my side. So does investigation and test corroborate the truthfulness of Bible records.

A few minutes' ride toward Ebal, and we stand by a crumbling shrine that teaches well the mutability of all earthly things. Once the man whose ashes lie near this spot was a mighty ruler. Nations and kings were suppliant at his feet. Now not a shaft or a tablet bears his name. Over the few stones which the Moslems, haters of his race, have reared, thorns mat themselves and lizards crawl. Fill this plain with the millions of Israel, with the brave old Joshua at their head. Let the Levites bring here the familiar sarcophagus they have carried among them for forty years, for today they shall see the last of it. The mummy within used to roam these fields as a boy, and the last time he crossed this plain he was being carried away as a slave. But the Lord was with him and has brought him back in great honor. While you muse on that let me read: "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver: and it became the inheritance of the children of Joseph."

Come away! Joseph needs no grave or monument, for he was never so much alive as he is today. I feel his power myself. It was only a mummy they buried there, and for that the shrine is good enough!

The one site in Palestine about which there can be no doubt is just ahead of us. It is

#### Jacob's Well.

Excavations have been recently made about the top, and we are the first tourists to see it in the new form. We go down a few steps to the mosaic floor of the old Crusader church which was built here. Open a wooden door, and you are in a room perhaps a dozen feet square, in the centre of which is the famous well. It is at least a possibility that the stone now over the well was there in the time of our Lord. Deep grooves are worn in it where, for generations, ropes let down the pithers. Reverently we uncovered our heads and seated ourselves, and at the request of my friends I read John's account of the sermon once preached here, when "Jesus, therefore, being wearied with his journey, sat thus on the well."

Boston, Mass.

### A KIND WORD CONCERNING SOME QUESTIONABLE AMUSEMENTS.

Card-playing, the Dance, and the Theatre.

Rev. Frederick N. Upham.

"Prove all things; hold fast that which is good. Abstain from all appearance of evil." — 1 Thess. 5: 21, 22.

"Keep thyself pure." — 1 Tim. 5: 22.

BEFORE entering upon the direct discussion of the theme, which is an examination of the card-table, the dance, and the theatre, some words prefatory should be spoken. Whenever, in the interests of purity, sobriety and spiritual religion, one calmly dares suggest the propriety, if not actual wickedness, of these diversions, a passage of Holy Scripture is often brought into service, and by its fatal fire the ranks of all opposition are thought forever to be

reminded, "They are not so bad as some things that Christians do." To which it may be replied, "That is true. Who has said they were?" Without doubt it is a worse thing to steal than to go to the theatre. To dance is not so heinous an offense as to break the Seventh Commandment. To compare varying shades of darkness does not well become children of light. Let the sad admission be at once made that some whose names are on church records are doing disreputable things — some are hypocrites; others do not pay their bills; still more are untrue in home relations. Are they such because they are Christians, or because they are not?

Still further, when as a Christian minister I begin such an address as this, I am met with the word, "You don't know anything about it. Your profession implies ignorance of such things." Why does it? Why may not I as a minister in the church maintain my standing and know these things from experience? Are you not, my friend, weakening your case by



Rev. Frederick N. Upham.

Pastor Baker Memorial Church, Boston.

routed. "To the pure all things are pure," is the weapon taken from the Scripture arsenal, wielded valiantly with a show ever of offended piety, and with a flourish worthy a holier cause. But we recall the fact that not the weapon, but the soldier, is the important element in a battle. David with coat of mail and sword of mighty warrior was not the victor till his personal prowess came to the front and David with his little sling and stone felled the giant of Gath.

We know, also, that Scripture may be quoted, and then it may be quoted again. Our Lord in His temptation was assailed by the devil with Holy Writ; but, said Jesus, "It is written again." So with this oft-quoted verse, "To the pure all things are pure." What is its connection? Paul is writing to a younger minister, Titus, giving him various directions and much kindly advice. He is to beware of the Jews who would Judaize Christianity. The context was raging at this very point. Traditions as to meats and holy days and numberless ceremonials were taught to be as binding as the "weightier matters of the law." In reply to all such meaningless discussion, the great Apostle impetuously declares, "To the pure all things are pure" — to him who with full heart and single purpose is serving God in Jesus Christ, these trifling distinctions are profitless; a higher meaning is given to life than this weary round of ceremonials would imply. The conscience feels no pang and the heart experiences no revulsion now. The day of small details is past in the dawning of the era of Gospel liberty, and "to the pure all things are pure."

Shall we cease our protest against much that is called high art, but which is simply shameless realism; or shall our lips be forever closed to all denunciations of the questionable, the dangerous, and the low, because, forsooth, this beautiful Bible word is quoted against us? I think not.

What does it mean? Does it mean that to the pure everything looks right? Do the saint in his white robes of holiness and the prodigal in his filthy rags of profligacy appear the same? Have the righteous gone foolish? Is there no power of discrimination now to the good? Whatever it means, it surely cannot mean this.

While it is true that motives are misconstrued, words are twisted, and actions wrongly interpreted by him whose mind is polluted (for the world assumes the color of the glasses he wears), it is not true that vigorous, frequent and indignant protests against unholy things imply a corrupted heart. By no means. Who denounced sin so vehemently as the purest Being who ever touched this planet — the spotless Lamb of God? Do not fear, then, further, this sacred verse, misused most outrageously.

In speaking against these amusements we are

hurt by falling from a second or third story window to the ground below; I have never fallen out myself; yet I fully intend to teach my little children to keep well inside the windows. So I fully intend to lift my voice against the tendencies to impurity, looseness of morals, deadening of conscience, loss of influence, wrecking of character, which I plainly discern in the card-table, the dance, and the theatre, though, thank God! I have not been contaminated by these evils myself.

"It is a matter of conscience," says another objector. It must, then, be left to every one's own judgment. That is true: But may we not try to enlighten judgment and quicken conscience? May not I, to whom is given the privilege and upon whom is laid the duty of daily meditation upon holy themes, such as noble living, pure character, and divine realities, modestly attempt to aid you in your settlement of these vexed questions? I surely take it to be my duty to sacredly assist in the strengthening of moral convictions and in the formation of conscientious scruples. Because it is a matter of conscience, I therefore speak.

And a final word is said, as we would assail the evils before us — "They are trifles." We are urged to load for larger game; to combat foemen worthier of our steel. If this advice means a high ideal for the ministry and an elevated tone in pulpit discourse, it is well. But I know that a spike removed from the rail will throw the mighty express train from the track; that the stream issuing from the Williamsburg reservoir at first was no larger than the smallest trickling rill, but that it speedily enlarged till it deluged a whole valley. So I am aware that these amusements may be small things — but they are not trifles; they cannot be overlooked with safety. In the minister's attitude toward them —

"To doubt would be disloyalty,  
To falter would be sin."

We may now enter upon the discussion of the theme. To these three questionable amusements — the card table, the dance, and the theatre — I turn your attention. Let it be a "kind word" that I shall speak. The vocabulary of invective is large. Denunciatory speech is easy. In preparation for this sermon I have not dipped my pen in gall, nor shall my words now be pointed with vehement accusation.

#### Cards.

Surely no one for a moment supposes it is against pieces of pasteboard, usually of a certain size, that I am to speak. Nor is it worthy a serious charge that the characters printed upon them are of fantastic, if not ugly, appearance. Chance is not the single objectionable feature. For purposes of diversion I can conceive how in many instances chance may add a piquancy to innocent sport and give needed recreation. Unfortunately, however, cards as we know them are in bad repute. They have fallen into disgraceful associations. They are suggestive of the low. They have the scent of the foul. There is such a fascination about their use with very many persons that they cease to be a means of recreation, but quickly merge into dissipation — and between the two there is a great difference.

They lead to gambling. Not all card-players are gamblers, but it is safe to say that to find a gambler who was not first a card-player would be a difficult undertaking. Whatever may be the subtle affinity between the two, it is certain that card-playing and gambling are united in an unholy wedlock. Gambling is all too common among us. In its open villainess it does not dare flaunt itself. Governmental forces are checking and attempting to annihilate certain lottery evils. Police regulations prohibit and the officers of the law are raiding the open business. Yet it thrives. On the great Atlantic steamers the vice obtains. Its practice on these

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high seas is dreadful to contemplate. Sharpers known as professional crooks sail back and forth and trap the unwary. I knew of an instance where a man on a voyage to Europe played so constantly that for mere decency's sake, at the protest of fellow-passengers, the officers of the ship had to interfere. He was neglecting his wife, who was dangerously ill in her state-room, and losing such large sums that it was seen he must be bankrupt if it continued much longer. Such a case may seem extreme. But the "pools" into whose turbid waters even elegant ladies will step are of almost universal prevalence on shipboard. Demoralization runs riot on many an ocean greyhound.

Would that it were confined to the seas! But no, it is an amphibious monster. In opium dens, liquor-saloons and policy shops the evil lurks. Also in the fashionable hotel, at the aristocratic club, in the elegant residence, and, too often, in the church fair it has a foothold.

What are the whist parties and euchre parties but genteel gambling clubs? Is it not so? The husband puts his money up on a horse and loses. His wife is shocked. Is she much better than her husband, if with other ladies she contends in a game of chance for a prize? She contributes towards it a half-dollar, hoping the ten-dollar piece of bric-a-brac or fan may be hers. Where's the difference? The crook throws dice for a glass of beer; the lady plays for a prize. At one end of society's scale there's the mug of rum; at the other the enamel card-case.

We indeed need to think of these things. I charge not wilful wickedness in every case, but surely unpardonable carelessness in many. Cards are the gambler's tools. They seem to have passed out of their apprenticeship, and now are joint partners in the business.

"Cannot they be played at home and just among friends in a quiet way?" some one asks. Certainly; but the difficulty is to keep them at home. They are runaways. Knowing how to play cards will subject you to terrible temptations and great annoyances. You will be asked to form a set when to refuse would seem a breach of courtesy. It is a relief to be able honestly to say, "I don't know how to play." Here "ignorance is bliss."

Those things which are found in the tramp's greasy coat, and among the low prostitute's finery; which abound in the hall where revelry runs high, and are at home in the places of infamous resort; with which frightened boys are playing behind the wood-pile or in the hay-loft, away from father's sight; the means of wasting many an hour in the car, where the atmosphere is thick with disgusting fumes, the floor covered with sickening filth, the place where many are ashamed to be seen, and in case of accident none would wish to be discovered—cards! I think the Christian would better leave them severely alone.

#### The Dance.

"A time to dance," says Holy Scripture. The same chapter in Ecclesiastes also declares that there is "a time to kill." When one can be fairly assumed as authority for indiscriminate and foul murder, then the other may be taken as warrant for the modern dance. David danced before the Lord in holy ecstasy. The maidens in patriotic fervor greeted Israel's hero with timbrel and dance. Should a religious fervor seize the giddy hundreds in the ball-room, or love of country lead today America's daughters into tripping melody—well, this sermon and all like it would be untimely.

The issue is made because of the sexual dangers to which modern dancing exposes its devotees. Surely, it is not against grace of carriage, elegance of bearing, polish of manner, or an ease of refinement that I am speaking. The more of all this the better. Awkwardness is never pleasing. It is in every way desirable that you know how to enter a drawing-room without stumbling over your own feet. But are the graces of a true gentleman, or of a true lady, only fostered or best fostered in the dance? When it comes to a choice between culture of heel or culture of head, which, think you, I

would take? Such is the demoralizing fascination of dancing that this alternative is not infrequently presented. Let the full dress—called so only by the law of contrast, for it is indecently scant—the embrace, the physical contact, the abandon inspired by beauty, by the merry whirl, and by the witchery of music—let these speak, and they must confess themselves the siren meshes of the devil's strong net. It is useless to say that the liberties accorded in the dance do not arouse the lower passions. Not all who dance are impure. It is, however, rather suggestive that to dance well they must have a slippery floor. The chief of police declares: "Three-fourths of the abandoned girls of New York were ruined by dancing."

The physical evils are neither few nor inconsiderable. Late hours, liability of taking severe colds, and exhausting strain upon highly strung nerves, are a black list of dancing's effects. The same word spoken with reference to card-playing holds here: It quickly passes from recreation into dissipation. Not can it be kept at home.

Ah! I have become almost heart-sick at times with the questions: "Can I do this and be a Christian?" "Must I leave that to be a Christian?" Why not be a Christian, and then determine for yourself? "The Life is the Light of men." The Christian's inner life is his light. But much depends upon the kind of a Christian you choose to be. I suppose through the abundant mercy of God that it is possible for you to keep enough light to show you the way to the pearly gate, where you are to enter, an invited guest, into the "marriage supper of the Lamb." But has the "wedding garment" which you are to put on here been kept clean? Are you "unspotted from the world?" A very, very few have crossed Niagara on a rope. Thousands upon thousands have been over on the great bridge. For me these are danger-signs—I dare not go past them: "Love not the world," "Keep thyself pure," "Abstain from all appearance of evil." They are placed conspicuously before the paths in which many are walking. Will you take the risk?

#### The Theatre.

Attempts to reform the theatre have been repeatedly made, but never with more than temporary success. It is true that all theatres now are not as bad as all theatres were in certain periods, as, for example, in the reign of Charles II. That some are today as bad as the worst ever were, no one who keeps his eyes open can deny. That the worst thrive best, and the most respectable yield often to the low—and all for the reason that it pays—lead one to think the leprosy is not cleansed. The contest is not waged against scenic representation. Eyes are not inferior to ears. While "faith cometh by hearing," we are looking for a day when "faith to sight improve." But with the philosophy of the theatre we have nothing to do now.

Here it stands—an immense institution. Sometimes it poses as a great moral instructor. Often it is called a marvelous benefactor, because it entertains the weary thousands. One who should know declares that in New York city the theatres cost more yearly than the schools and the churches and the police force combined.

Its record from the very beginning of its history has been a bad one. It was outlawed even by the austere Greeks and the sturdy Romans. The Spartans believed in the prohibition of the theatre as the people of Maine do in the prohibition of rum. Trying to be pious in the Middle Ages, the stage quickly backslid into awful sin. English theatres are the subjects of Macaulay's most biting sentences. Hear him: "From the time they were opened they were the seminaries of vice."

The theatre deals in too highly spiced goods. Its love affairs are elopements, intrigues, enormities. They are scented with roses from a palace bower or with powder from a smoking pistol. Home life is tame. Conjugal felicity is almost unknown. Goodness is at a discount, and undiscovered rascality is too often heroic. Its Christians represented are fawning hypocrites, narrow bigots, or senseless fanatics. All life is largely unreal. The tragic is the usual order; the extraordinary never surprises. Emergencies are always happening. It is a forced moral.

The effect on the actors and actresses is bad. Said one young woman, a successful actress: "To keep pure on the stage is a giant's task." The temptations to impurity are on every hand. While rare men and women maintain their integrity, the vast majority go down in shame. You pay to see young women dressed in such a way as would cause you shame, should any of your own home so appear. Themes are acted there with a disgusting realism which you would not whisper to your best friend. A distinguished writer on this subject says that he examined carefully sixty of the plays put upon the stage in New York in one winter, and that "if language which would not be tolerated among respectable people, and would excite indignation if addressed to the most uncultivated servant girl by an ordinary young man, and profaneness which would brand him who uttered it as irreligious, are improper amusements, then at least fifty of these plays are to be condemned."

Theatres have satellites. They are the gambling den, the brothel and the saloon. If not now, in every instance, in direct partnership, they are near enough for all nefarious business. Prostitutes were once admitted to Boston theatres free. "The descent to Avernus is easy" now. With passions inflamed by living representations of lustful deeds, is it strange

that many leave the theatre to cross the threshold of that house whose "guests are in the depths of hell?"

All these must be considered as institutions. Not one game of cards, but card-playing; not one dance in the parlor at home, but dancing; not once visiting the theatre, but upholding the institution.

For Christians I believe the only safe way is to stay away altogether. While I might go to see Booth or Irving and not be harmed, and, further, not be subjected to the impure things in other plays—yet I have been to the theatre, and one who is seeking an excuse or hoping to point a slur would never discriminate. Those whom you hope to reach and save "for Jesus' sake" are surprised to see you there. On the side of influence only one course is open. For worldliness, as it consists in display, pride, ranks and classes, the highest theatres cannot be surpassed. In vice of lowest depth the cheapest play-houses abound, though they have not the monopoly. From high to low, then, the theatre is branded not with "the marks of the Lord Jesus"—it is no school of virtue—but with "the marks of the beast."

It weakens hold on spiritual things. Like the Greeks in Xenophon's army, who ate the lotus honey and straightway forgot patriotism and desire for home and everything good, are those Christians who indulge in this forbidden fruit. Are the Christians who have been at the theatre Thursday night the ones always on hand at prayer-meeting Friday night? Why are you shocked as I tell you of a minister's wife who met a parishioner on the train? Greeting the lady, the preacher's wife asked as to her absence from preparatory lecture the other evening—the lecture preparatory to the holy communion. "Oh," said the parishioner, naively, "I couldn't go. I had an engagement for a dance that night." Said the good woman in reply, "If it has come to this, I think my husband's work here is about done."

No! These things do not "accompany salvation." Before his death, Cardinal Manning was asked to speak into a phonograph some words to be heard after he had gone. He did so. Several years afterward a distinguished company gathered to listen to the weird sounds. The phonograph began. It reproduced the voice, even the intonation, as well as the words, of the great churchman. Listen to them: "To all who may come after me: I hope that no word of mine, written or spoken in my life, will be found to have done harm to any one after I am dead."

May your lives, may my own life, leave a message to those after us pointing to purity, to God, to heaven! "Keep thyself pure!"

Dorchester, Mass.

#### Day of Prayer at Lasell.

THE Day of Prayer for Colleges at Lasell this year was one long to be remembered by those privileged to attend its services. As is the custom in this school, the day was wholly given up to religious services, all lessons being discontinued, and every one present, at the appointed times, in the chapel to listen to the earnest, helpful, stirring words there spoken.

The public services of the day began at 10.30 in the morning. Singing by the school was followed by prayer, Rev. Nathaniel Fellows, of Newton Upper Falls, leading. After reading of the Scripture and singing of hymns, the first speaker, Rev. F. E. E. Hamilton, of Newtonville, addressed those present on "The Royal Life," basing his remarks upon Paul's declaration (Romans 5: 17): "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Briefly, but powerfully, he presented the beauty and majesty of this royal life of the spirit; showed the contrast of the world's conception of royalty, based upon false and distorted or totally inadequate standards, and Christ's conception of it; spoke of the grand possibilities of such a life, and dwelt upon the blessed fact of its being a present actuality, and not merely a thing of the indefinite future, a part of the life to come—"they shall reign in life."

Rev. W. T. Perrin, of South Boston, continued in his remarks the line of thought followed by the previous speaker, dwelling especially upon the conditions necessary to the living of such a life. These he found to be persistent purpose and the acceptance of the King's will as the rule of conduct. We who choose this royal life cannot allow any other will, desire, or persuasion to take precedence of the will of the King, either in business, or in society, or in the home. The closest and sacredest of earthly relations, the strongest of earthly claims, must yield to this.

Rev. C. M. Southgate, of the Auburndale Congregational Church, made the concluding address of the morning; and he, too, spoke of this higher and nobler life of royalty, in which all are privileged to be kings or queens, in the kindest and queenliest sense. He found that it was needful that each soul, in order to receive the help and furtherance it most wants, must cultivate the habit of making direct and personal application to itself of whatever is helpful and developing in such a service as that of the morning. "I am the one meant," must come closely home to the soul, must be the language of the

heart when Duty's call is heard, when the value and the necessity of a higher and holier life is insisted upon. Without this attitude of soul, one hears without being stirred, and bears no fruit of the hearing. With its infolded grace and graciousness, truly a life to live, the only life to live—the royal life.

Between the various addresses the school quartet sang appropriate hymns or anthems.

In the afternoon Rev. Edward M. Taylor, of Roxbury, preached from the text, "Bring them hither to me" (Matt. 14: 18). With words simple, yet strong and sweet and tender, glowing with fervor and winning persuasiveness, he set before his young audience the power of Christ to make every one who yields to Him sufficient for His own great purposes, no matter how apparently unpromising may be the character or the endowments. He spoke feelingly of the Day of Prayer as he remembered it in his college days, and of its precious influence upon his own and other lives; recalled to the minds of the listeners that Christ has in His army none but volunteers, and that each one must voluntarily bring herself to Christ.

The evening prayer-meeting, presided over by Dr. G. M. Steele, was marked by deep earnestness and thoughtfulness. The work of the day was already evidently beginning to bear fruit, and a considerable number of the girls remained after the meeting was dismissed to talk the matter over with the Doctor.

Rev. T. W. Bishop, of Auburndale, led the preliminary meeting of the evening before, speaking a few words of encouragement and sympathy, and suggesting prayerful preparation for the coming day's services.

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## The Conferences.

### N. E. Southern Conference.

#### New Bedford District.

**Middleboro.**—Mrs. Chas. O. Dunham, formerly Miss O. H. Forsberg, died Saturday afternoon, Jan. 18, of malignant diphtheria, and was buried early Sunday morning. A brief service was held at the grave in the presence of a large circle of relatives. Mrs. Dunham had just arrived home from a Boston hospital, where she had undergone a surgical operation, and at once came down with this fatal disease, living only a few days. She bore testimony to her readiness to die only a few moments before her death. She was beautiful in life, and leaves a husband, a child of about two years, and many intimate relatives to mourn her sudden death. Within a short time three young ladies have been converted in the services and have joined the church on probation. A new furnace has recently been placed in the parsonage—a thing very much needed for years. The pastor, Rev. W. F. Davis, is very successful in his work.

**Wareham.**—The praying band of this church is holding cottage prayer-meetings which are well attended. The band is a result of last winter's revival and it is doing grand work. The pastor, Rev. C. H. Walter, and wife are closing three years of successful labor in this charge. Mrs. Walter is president of the Epworth League and superintendent of the Sunday-school. On Christmas they received from this people the Encyclopaedia Dictionary in a handsome case. In Agawam Hall a benefit supper was given recently, and the proceeds were presented to the pastor.

**Truro.**—There is a wonderful church and Sunday-school in this historic place. The population is small and scattered, but the energy of the people is immense. The membership of the church is perhaps thirty-five, and the congregation, on an unpleasant Sunday recently, was seventy-nine! But it is worthy of remark that all the Sunday-school attend church—its attendance being seventy-eight on the same day. Dr. Breckinridge, superintendent of the Methodist Hospital, in his annual report refers at length to the fine turnips received from the Epworth League of Truro, and the League will send him \$25 soon to aid in his work. Mr. Isaiah Snow is one of the strong men of this society. A Cape paper announces that everybody in Truro desires the return of Rev. W. D. Wilkinson for the fourth year. The fourth quarterly conference has so instructed the presiding elder. Mr. Wilkinson recently was examined by Dr. Berge, of Provincetown, and his physical condition was found to be excellent. It will be remembered that the Methodist Hospital in Brooklyn, N. Y., gave the treatment which has resulted in Mr. Wilkinson's restoration to almost perfect health. His ministerial friends everywhere sincerely desire his admission into full connection in the Conference. If he will make the effort, there is no doubt as to the result.

**New Bedford.**—At an open meeting of R. A. Peirce Post No. 190, G. A. R., held on a recent Monday evening, a very enjoyable program was rendered. The addresses were by two of our laymen—Mr. G. S. Fox and Mr. R. F. Raymond.

**Taunton, First Church.**—Mrs. Mary C. Patten died Jan. 25, lacking one day of reaching her one hundredth birthday. The funeral occurred Tuesday afternoon, and the services were held in the church to accommodate the many who desired to attend. The edifice was filled with sincere mourners for this most excellent Christian woman. Her pastor, Rev. G. W. King, gave the funeral address, and Rev. T. W. Bishop, of the New England Conference, touchingly referred to the influence Mrs. Patten had on him when as a boy he attended Sunday-school in Bromfield St. Church. The pall-bearers were Messrs. William E. Walker, William Parker, Marcus A. Dazy and Charles H. Lincoln.

The annual meeting of the W. C. T. U. of this city was held in this church, Sunday evening, Jan. 19, and was well attended. On the platform were the officers of the Union, Rev. A. J. Torslett (Universalist), Rev. S. Hopkins Emery (Congregational), and Rev. G. W. King, pastor of this church. Mr. King read the Scriptures, Mr. Torslett offered prayer, and Mr. Emery introduced the president of the Union, Mrs. J. P. Montgomery. An extended report of the year's work was read by the president. The showing was very satisfactory. Mrs. Katharine Lente Stevenson, secretary of the National W. C. T. U., addressed the meeting on "Christian Citizenship." Dr. Emery made a short address in closing this successful meeting.

**Chatham.**—The Christian Crusaders have been working here in union services nearly two months. There have been seventy-five seekers, and the whole town is stirred. Rev. J. N. Patterson is pastor of our church.

**Whitman.**—It will be of interest to the many friends of this church to learn of its spiritual prosperity. A state of gracious revival has been evident for some time and marked results have followed. Thirty persons have already presented themselves at the altar for prayers, some of whom are returning to their allegiance, while many are starting for the first time. Many sound conversions have already occurred. The church members are working harmoniously

with the pastor, Rev. Oscar E. Johnson, and his helpers. The meetings are now in progress. Mrs. J. A. Read is the evangelist, and Miss Rose Williams the Gospel singer.

**Wellfleet.**—Everything in this church is moving along prosperously. A recent fair netted \$100. New carpets have been laid in the parsonage and a new stove placed in the study. The extra services held by the pastor, Rev. G. W. Elmer, are attracting large audiences and there is a good interest.

**Eastham.**—The first year of Rev. W. Kirby's pastorate is closing very pleasantly. At the fourth quarterly conference, held Jan. 26, a unanimous invitation to return for the second year was given the pastor.

**Orleans.**—The Epworth League has presented the church with a very handsome set of curtains for the choir alcove. About \$500 have been expended by the church in improvements this year. Rev. G. O. Thompson is pastor.

**Plymouth.**—Rev. G. Conte, of Boston, with his talented wife and child, assisted at the entertainment given here Jan. 29. Rev. J. H. Newland, the pastor, recently gave a vigorous sermon on "No License and its Enforcement in Plymouth." K. A. R.

#### Norwich District.

All who know Rev. H. D. Adams, pastor at Staffordville, will sympathize with him in his sickness. Sunday, Jan. 26, he had officiated at a funeral and was on his way to attend another, when he prostrated by a stroke of paralysis. Physically he is nearly helpless, but has recovered consciousness. Friends are hopeful of his recovery.

At **Stafford Springs**, Jan. 5, Rev. J. I. Bartholomew received 3 members to probation. A holiday present of a beautiful piano lamp and purse of \$20 testified to the esteem in which he is held by his people.

At **Attitash** the work still moves in revival channels. Three men in middle age have been converted since the close of the special meetings. The average attendance at class-meeting is from forty-five to fifty. Rev. F. H. Spear is full of labor, and his work is appreciated by the church. A large number of the recently converted passed a pleasant evening at the parsonage not long since. Baptism and reception of a large number is appointed for the near future.

Rev. W. C. Newell, at Moodus, begins, Feb. 2, a series of eight Sunday evening services of song and sermon, which he advertises by special circular, giving the topics and inviting the people.

Revival services have been conducted by Rev. J. McVay at Burnside with good results. He has had some assistance from neighboring pastors.

The fortnightly neighborhood meetings of the preachers and wives stationed near Manchester are still continued with much profit and pleasure. The papers and discussions are helpful and the cultivation of fraternity is enjoyable.

Protracted meetings have been held at **South Oosterville** for four weeks. Rev. H. H. Martin is pushing the work with characteristic vigor and zeal. He has alternated in evening preaching at these meetings with Rev. B. F. Perkins, of the Congregational Church. At the afternoon services Bible readings and short addresses, followed by prayer and testimony, have been effectively used. The first part of the week the services are held in the Congregational church, and the latter part of the week in the Methodist church. The interest is very deep in the town and the meetings will continue at least a week and perhaps a month longer. Remarkable spiritual power is manifest and is increasing.

At **Rockville** interest in all department of church work is steadily increasing. The League, under the presidency of C. E. Harwood, is developing along all lines in healthful and helpful activity. The devotional services are larger in attendance and more spiritual in tone than ever before. A new class has been formed and class-meeting attendance has doubled during the past few months. The congregations at all services show a steady growth. Wednesday, Jan. 29, the members of the official board and their wives were invited to the parsonage for a social evening. It was an exceedingly agreeable gathering. After refreshments had been served, the brethren took advantage of the occasion to surprise the pastor and his wife by a present. Rev. J. H. James offered congratulations, and C. E. Harwood, remarking that it had been noticed that the pastor preached without notes, and that the brethren after consulting together thought he could profitably make use of some, presented in their name a collection of them. They proved to be U. S. notes of the value of \$63. There are few ministers who could not preach better after such a gift.

At the recent annual meetings, in Meriden, of the Connecticut Temperance Union, the anniversary exercises were of a high order. The attendance and interest were both good. The pulpits of the city were quite generally filled on Sunday by delegates to the meeting. The former board of officers was elected, with few exceptions. Rev. J. H. James was re-elected secretary. He is as active as ever and on the alert for every opening to push the work. His effi-

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ciency is well appreciated, as is testified by his re-election. He has the confidence of the people in his ability and integrity. Y.

#### Providence District.

**Attleboro.**—The Epworth League gave a reception to the new members of the church on Monday evening, Jan. 27. More than one hundred have been received into the church during the year, and were present at this interesting reception. Refreshments, music, speeches, and a general social evening made it exceedingly pleasant for the new members and gave them an opportunity of getting acquainted with the membership of the church and congregation. Much credit is due the League for this happy and thoughtful occasion.

**Chestnut St., Providence.**—Seven were forward for prayer, Sunday evening, Jan. 26, and the vestry was crowded at the after-meeting following Pastor Cady's sermon.

**Hopkinton.**—A good religious interest is reported at this place. Rev. J. H. Rutter, the pastor, is much encouraged in his work. Sunday, Jan. 26, Rev. G. W. Anderson baptized seven adults and two infants, and in the evening several persons professed conversion. This church has been closed for some time, but has been reopened this year, and the outlook for the future is good.

**Providence Preachers' Meeting.**—Monday, Jan. 27, Rev. G. W. Anderson delivered his popular lecture, "Camping Out," to the preachers. At the close of the interesting and humorous lecture, which was greatly enjoyed by the large number of pastors present, Mr. Anderson was warmly commended to Epworth Leagues and other organizations.

**W. F. M. S.**—A meeting was held, Jan. 14, in First Church, Pawtucket, for the purpose of organizing the Rhode Island branch of the Providence District. The following were elected officers of the branch: President, Mrs. G. F. Martin; corresponding secretary, Mrs. H. D. Robinson; recording secretary, Miss E. B. Turner; treasurer, Mrs. M. J. Talbot; and one vice-president from each auxiliary. The corresponding secretary reported that there were more than twenty charges on the district having no auxiliaries. The various societies on the district were reported in a prosperous condition. The reports of delegates showed a good interest in the work. Mrs. J. W. V. Rich reported her work among the children and told of their ways of raising money, mention being made of the very successful "Light-bearers' Day," held last June. Miss Mabel C. Hartford, of China, spoke in the afternoon and evening, giving a thrilling account of the massacre of which she was an eye-witness. Miss Atkinson, of Japan, spoke of her work in Tokyo. A children's meeting was held in the afternoon, conducted by Mrs. Rich and addressed by Miss Atkinson. The ladies of the Pawtucket auxiliary provided bountiful collations, and an exceedingly profitable and enjoyable convention was held. N. E. M.

### Vermont Conference.

#### Montpelier District.

**Montpelier Seminary.**—The week of prayer for colleges is being observed at the Seminary with some service every evening. Mrs. A. R. Webb, the wife of the local pastor, gave an excellent address to the young ladies of the school on Tuesday evening, using as a topic, "Non Quis, Sed Quid." On Thursday, Rev. Thomas Tyrie, of St. Johnsbury, preached in the morning. Rev. W. M. Newton, of Waterbury, in the afternoon, and Rev. H. A. Spencer, of Montpelier, in the evening.

**Brownsville.**—The rededication of the church at this place has been postponed to Feb. 11, 12, and 13. The sermon on Feb. 11 will be by the presiding elder, and on Feb. 12 by Rev. Geo. S. Butters, of Pithsburg. Feb. 13 will be Epworth League day, with an address by Rev. W. S. Smithers, of Hardwick.

**Thetford Centre and North Thetford.**—Rev. L. H. Elliot, of Waterbury, the secretary of the Vermont Bible Society, presented the Bible cause at both places on Jan. 19.

**Corinth Corners.**—Rev. H. F. Forreast, of Chelsea, held the quarterly meeting at Corinth, Jan. 21. There was a large attendance and a

(Continued on Page 12.)

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## The Family.

### DAY AFTER DAY.

Prof. Benj. F. Leggett.

Day after day unfolds the morning's splendor,  
Day after day the evening's tawny gold,  
Night after night walks in the starlight tender,  
Till all of life is told.

Day after day! So slow in childhood's morning—  
The long, long days that linger one by one;  
Of strong, swift wings they give no hint or warning,  
A-drowsing in the sun.

Day after day, but with a swifter winging,  
To youth they pass as flow the singing streams;  
To manhood, as the torrent onward springeth,  
That stayeth not for dreams.

Day after day, but stiller, stiller going,  
While swifter speeds their hurried flight away,  
Nor would dull ears to summer breezes blowing  
Bid them their flight delay.

Day after day renews the morning's glory,  
Day after day the sunset's woven gold,  
And shade and shine fill up our little story  
Till all of life is told.

So breaks the pitcher at the crystal fountain,  
The golden bowl that nevermore may fill,  
The cistern fails beneath the cooling mountain,  
The broken wheel so still!

Ward, Pa.

### Thoughts for the Thoughtful.

Ask God to give thee skill  
In comfort's art,  
That thou mayst consecrate be,  
And set apart  
Unto a life of sympathy.  
For heavy is the weight of ill  
In every heart;  
And comforters are needed much  
Of Christlike touch.

— Anna E. Hamilton.

God is asking constancy of us. You do not need that I should remind you what ever-besetting and fearful tempters are waylaid your steadfastness. — Bishop Huntington.

Men are not weighed by God according to their ability; not weighed according to their talents, but by the manner of using them. It is not he who serves much, but he who serves perfectly, that stands highest in God's kingdom. — Mrs. C. F. Wilder.

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplishes some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank and to be a nothing. He made you for an end. Find out what that end is; find out your niche and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and truth. — Spurgeon.

In climbing this ladder of life, we leave the rounds behind and they are soon forgotten. So must it be with the days themselves and with what they bring. How many things now look little which once looked large! Who cares to remember his toilsome days, his tossing nights, the pains that wrenched his nerves, or the pangs that smote his heart? The steps must be taken, the voyage must be made, but the incidents by the way are forgotten in the destination. Welcome are the experiences that conduct us to wisdom and goodness, to power and peace. Welcome all the rounds by which we may ascend. — Rev. Charles G. Ames.

He stood, the youth they called the Beautiful,  
At morning, on his untired battle-field,  
And laughed with joy to see his stainless shield,  
When, with a tender smile, but doubting sigh,  
His lord rode by.

When evening fell, they brought him, wounded  
And sore,  
His battered shield with sword-thrusts gashed  
And rent,  
And laid him where the king stood by his tent.

"Now art thou Beautiful," the master said,  
And bared his head.

— ANNIE M. L. HAWES, in *Journal of Education*.

Christ will give us rest — "to our souls," our innermost life, our immortality; a Sabbath day that spreads over the whole week, and sanctifies every intervening moment: this is the gift of God. When God gives light, it is not a gas-jet, or a candle-flame, or a corner-lamp, but a light that fills the firmament with blushing glory. So when God gives peace, it is not an opiate, it is a satisfaction of soul. How does the doctor bring health to the cheek? You look on the reviving child and say, "See how his cheek begins to bloom again; dear little one, what has the doctor done to you? Has he painted that cheek with a tender vermilion? Is this enamel?" "No," saith the little one; "the doctor has not touched my cheek." "Then how has he made it

bloom?" "By touching my life-springs, by touching the blood, by touching the heart, by touching the inner reality of things; touching that, this bloom has come." It is so Christ gives rest; not from the outside, not by a readjustment of circumstances, but by a purification of soul. — Joseph Parker, D. D.

"Tis better to have loved and lost,  
Than never to have loved at all."

Who does not feel this? We must be richer and happier for having been loved, if the true wealth of man is in the heart. What we have enjoyed already may be disturbed and interrupted, yet nothing can rob the past of its joy. Nothing can make us unlive the happy golden years, when we walked side by side with those who are now in their graves. Nay, if we could have looked forward, would we have refused our marriage vows, because in the course of years one would be taken and the other left? Would we have preferred to go through the world childless, because the sadness of a little grave may for a moment seem worse than the stillness of an empty nursery? Would we have no joys in life, lest haply we lose them? Shall we refuse to love because in front of us is the tomb? No, no! The heart says no. The reason says no. The conscience says no. . . . If we are Christians, we shall take life as God ordains it, drink the cup as He mixes it, taste joy when He permits it, accept sorrow when He ordains it, and remembering that here we have no continuing city, and that our rest is to come, wait for our "gathering together unto Him." — Bishop Thorold.

### Professions and Occupations For Women.

#### XIV.

IN this series of practical and helpful papers for girls, there have already appeared the following: "Stenography and Type-writing," "Journalism," "Sloyd," "Floriculture," "Nursing," "Millinery," "Teaching the Deaf," "Public School Teaching," "Architecture," "The Ministry," "The Law," "Deaconess Work," and "Composition and Proof-reading." Others yet to follow are: "Engraving and Designing," "Public Library Work," "China Painting," "Business," "Commercial Art," "Medicine," and "Wife and Mother."

#### FARMING.

Laura J. Kilburn.

MY thought has been: In what way shall I treat this subject so that it will be most helpful to those necessarily facing the work? And I have decided to give some hints concerning the requirements of this occupation. I am intimately familiar with what is demanded in having the care of a farm, dependent on hired help, and it is from this standpoint that I write. In this I want it to be distinctly understood that I consider farming too hard for women, and never to be undertaken except when actually necessary. We need not go far to imagine homes from which the father has been taken, when the question of the widow, and perhaps of the daughters, is: "What shall we do? Shall we sell the farm—doubtless at a sacrifice—perhaps securing only enough to buy a home, and then become absolutely dependent upon the labor of our hands for a living?" I think the reasoning of such people would be something like this: "If we were only sure we could get work, if sure of keeping a position once obtained, and if we were sure of being well; but if thrown out of employment, or sick, it means no wages, and a scanty pocket-book to draw from to pay doctor's bills, board bills, and other necessary expenses. If we stay on the farm, we are sure of a good living and an income sufficient to meet our actual needs." So it is decided that there is no safer way than to take up the work, hard and trying as it may be, until affairs can be more suitably adjusted.

Some one has said that "a human soul is always let down from eternity at the exact spot where it can best live and grow." If one is placed on a farm, it is not only a duty, but a privilege, to "live and grow." Farming is often looked upon as low in the scale of occupations, as a little beneath the cultured and refined, but the one who entertains that idea has a narrow conception of life.

In entering upon the duties of a farm life, a woman labors under the disadvantage of having very little practical knowledge of the work. In one sense she must depend upon the judgment of her hired man, and learn by this and that experience to act independently. Neither is she expected to be familiar with the various soils on her farm, to know what varieties of grains and vegetables are adapted to each, or what manures and fertilizers are suitable for the same. Perhaps, however, her most difficult task is stock-raising. It requires experience to select a breed of horses, cattle,

sheep and hogs suited to her conditions and to develop them.

In farming, as in other occupations, this knowledge is to be gained by a practical experience of the work in detail. I would urge a woman to acquaint herself to do her marketing, and seek to have sufficient knowledge of the value of stock in order to do her own buying and selling if required, not only keeping posted on the market prices, but also as to the financial and industrial condition of our country. Let her learn, moreover, to be always sure what she wishes to do. That is one secret of success.

I know by experience that a woman is sometimes obliged to go to places on business from which she shrinks, but the freight depot, foundry, and blacksmith shop are just as necessary in every community as are our dry goods, hardware, or grocery stores, and the work is just as honorable. Criticism one must expect from business men, but a straightforward, honest and intelligent purpose will win their approval, and doubtless in those same men you will find your staunchest friends, willing to admit your ability and equality without your begging them for it through woman's suffrage.

Socially, life on a farm is necessarily somewhat isolated. For a person of education and refinement one of the annoyances is the lack of congenial associates in a farming community. I can picture neighborhood where gossip is the chief conversation, and it is anything but agreeable to one who, by continued effort and hard study, has sought to have a storehouse of useful thoughts to cheer and strengthen her in her work, to have to listen to it graciously. However, this isolated life is not without its advantages. One great secret of real life is practical education. Says Albert Shaw of the *Review of Reviews*: "It remains true even today that the farm is the chief and the best school for the training of capable men that exists in this country." Continual reference is made to the farm as the producer of great men; but when girls have had the same training, their real character and personality is as truly developed.

It is said of our great reformers, statesmen and leaders that "life is the field of action in which they won immortality, but the armor they wore and the weapons they wielded were forged in solitude." I wish to urge those girls and women whose lives, by uncontrollable circumstances, must for a time be on a farm, with its care, anxiety and isolation, to take courage, and let its varied duties, faithfully done, forge both armor and weapons with which to fight bravely and victoriously the battles which are ours.

Waterbury, Vt.

### Mr. Moody's Tribute to His Mother.

AT the funeral of Mrs. Betsey Holton Moody, which was attended by hundreds of people in the Congregational Church at East Northfield, Jan. 29, after an excellent memorial sermon by Dr. Schofield, Dwight L. Moody stepped to the chancel and spoke as follows:—

"If I can control my feelings I want to say a word in token of the great love in which we hold the memory of this dear woman. I consider it a great honor to be a son of such a woman. She was wiser than Solomon, and her judgment and tact were strong traits in her character. She made our home, poor though it was, the best place on earth to us. Left a widow with nine small children, she set herself to the task of bringing up her family, and, with her strong faith in God, succeeded even better than she hoped. She taught us that poverty was no disgrace. During the first years of her widowhood she wept herself to sleep at night after night and we never knew of it until later years. Her love for her children was such that there was no favorite."

Mr. Moody told of those trying days after the father died, leaving the family bankrupt; how the creditors came and took all the property, even to the wood from the shed; how the children, himself included, had to stay in bed one morning until school time because there was no wood for a fire. But a neighbor brought a load of wood before night, and the family was kept together.

Mr. Moody told how he contributed to the support of the family by earning a penny a week tending cattle on the hillside. He told of his mother punishing him, he being more mischievous than the rest. She would send him for a stick, and he would spend considerable time hunting for a stick that would break easily. His mother kept calm and sent him for a smart birch switch, and applied it with vigor for his lasting good.

He told of the observance of the Sabbath, kept then from sundown of Saturday to sundown Sunday, and the brothers' glee when the day was over. There was never any question whether they should attend church. It was a certainty, and "we went barefooted with our shoes in our hands."

Mr. Moody read from the old Bible and a book of verse given his mother by the late Dr. Everett, and then addressed his mother in the most touching language.

The people in the audience were unable to control their grief, and the sobbing of the weeping women nearly drowned the voice of the evangelist.

### THE BEAUTIFUL MISS BLAROOM.

THE "Blaroom girls," as they had been called in Hinckley for forty years, had each a special characteristic. One was "The talented Miss Blaroom." She wrote poetry and painted pictures, and the townspeople were very proud of her fame, prouder than she was herself of the one book, "A Wreath of Roses," which bore her name on its cover. Another sister was "The amiable Miss Blaroom." She was splendid at fairs and festivals, and from her early childhood had possessed the rare and sweet distinction of settling the village quarrels, she being of that race of whom our Lord said, "Blessed are the peace-makers." The third was "The practical Miss Blaroom." If it hadn't been for her I do not know how the Blaroom sisters would have managed to live as nicely as they did on the little income their father left them, such a small provision against the inroads of poverty. But Eugenia Blaroom knew better than most women how to make both ends of a narrow income meet. She took a lodger now and then; when artists came to sketch the fine points in the neighborhood, or lecturers to entertain the people of the place, or the teachers at the Academy needed a home outside of the school limits, all these could obtain comfortable quarters and be looked after carefully by going to the Blarooms and putting themselves under the wing of Miss Eugenia.

But Adele had the prettiest adjective of all tacked to her name. Far and near this dear lady was known as "The beautiful Miss Blaroom." She was no longer young—that is, her girlhood was well past, and she had kept her thirty-ninth birthday. When she was eighteen, she had met with an accident which had hurt her back, and from that time on Adele Blaroom had been an invalid, spending many quiet hours on her lounge, never able to walk beyond the garden, seldom strong enough to go for anything beyond a short drive, and often a great sufferer.

One would have supposed that the conditions of her existence might easily have robbed Adele of her loveliness of face, of the fine bloom on her cheek, the soft smoothness of her forehead, the starry lustre of her eyes, the firm serenity of her mouth. Not so. As the slow years passed, and she still sat in the Master's class, in His great school of suffering disciples, she grew constantly not only more attractive in disposition, but always lovelier and more captivating in her appearance.

Doctor Frazier had a new patient in his Sanatorium. She was a Miss Reed, from a large Western town, a woman of fortune, who had had the world at her feet, and in having the world "too much with her, late and soon," had verified the poet's assertion. Living and spending had "laid waste her powers," and nervous prostration was the result. It was a stubborn case. Miss Reed defied Dr. Frazier's skill. She baffled him, and no matter what tactics he employed, she simply lay back in her easy chair, unable to lift a finger, and quite without the smallest interest in life.

The doctor was talking about her to his wife, who, being a doctor too, and a sensitive, up-to-date sort of woman as well, was her husband's best assistant.

"I'll tell you what we'll do," said Mrs. Frazier, or Doctor Polly, as she liked to be called. "We'll invite the beautiful Miss Blaroom here to make us a visit, and she shall help us cure Miss Reed."

"Do you think the girls will let her come?" asked the doctor, doubtfully, pulling the long ends of his gray moustache.

"Oh, I'll talk it over with Eugenia, and make it worth her while to lend us Adele. I'll offer a fee for the privilege of having Adele under our roof for a fortnight."

"Well," said Dr. Frazier, with a little shrug of his shoulders, as who should say, "I shake off this burden and leave the responsibility with you, my love." "Well, my darling, if anybody can manage the affair, you can, only I don't want either of the ladies, Miss Reed or Miss Blaroom, to suspect the reason for our bringing them together."

"I wish," said Mrs. Polly, with much dignity, "that you did not always find it necessary, Jack, to treat me as if I were a child. I hate to be cautioned against telling this or that, and advised in matters concerning which I know as much as you do—more, in fact, since you are only a big, blundering old fellow, as good as gold, but only a man, after all."

"I beg your pardon, wife," said the doctor, very humbly, stooping to kiss his small partner in business, and pinching her cheek playfully. "You have a sharp little tongue of your own, Polly, but you have a sound heart and much good sense, and I never lay it up against you when you scold me."

"You shouldn't, Jack, for you are never scolded, except when you deserve to be," retorted Mrs. Polly, who always liked to have the last word.

Mrs. Frazier succeeded in her mission, convincing the sisters that a change would do Miss Adele good, and so before the week was over she was transferred to a sunny southwestern room in the Sanatorium, with flowers in the windows, a canary in its cage, and a big gray cat which never glanced at the bird basking most of the time on the soft rug before the open fire. No "fee" had been so much as offered, but the practical sister took the opportunity of Adele's absence to thoroughly clean her

room at home, and to newly paper the walls.

Miss Reed was lying back as usual, listless and vacant, in her chair, when there came a soft tap at her door, and in walked the beautiful Miss Blaroom. She had a cluster of lilies in her hand, and she resembled a lily herself, tall, white, graceful, and carrying about a subtle sense of fragrance, the faintest ghost of a sweet perfume.

"May I give you these flowers?" she said; "they match your lace and your soft crepe shawl, and when I left my own chamber, I had to bring them with me, for they've been my best friends so long. It's such a happy thing, isn't it, to be alive, and to bloom?"

The words were not much, but the tone and the smile went to Miss Reed's heart.

"I don't find it so very nice," she said. "I think it's dull. I haven't seen anything new in two whole years, and I've been around the globe."

"You have, dear? How fine! I've not been so far from home as I am this morning in ten years, and I live only a mile away."

The two gradually fell into talk, bit by bit. One day, for their talk was at first only for five minutes, then another time for a half-hour, then for a morning, Miss Reed said:—

"Won't you please tell me how you managed to keep the wrinkles away from your face, and to remain so pretty, when you've had so much pain? The corners of your mouth don't droop, and there is no frown between your eyes, and you haven't any crow's-feet to speak of."

"I've had a soft cushion under my head always," said Adele, gravely.

"A soft cushion?"

"Yes, dear Miss Reed, the blessed will of God. Day after day I've said to myself, God knows, God cares, God loves, I am His dear child. The will of God has been to me a cushion, and the peace of God has been to me a balm. I have simply taken my life a minute at a time. God always gives me strength for one minute. Every one of my days is a gift from Him, and if He sends me pain and weakness, I do not mind, for His face is my light in the darkness, and His arms are under me, and I hear Him whisper, 'Lean on Me, dear child, lean hard, child of My love.'"

"And that is why you are 'the beautiful Miss Blaroom,'" said Miss Reed. "I, too, will claim a child's right, and lean on my Lord, and accept His will."—MARGARET E. SANGSTER, in *Christian Herald*.

#### A SONG OF HOPE.

Children of yesterday,  
Heirs of tomorrow,  
What are you weaving—  
Labor and sorrow?  
Look to your looms again;  
Faster and faster  
Fly the great shuttles  
Prepared by the Master.  
Life's in the loom,  
Room for it—room!

Children of yesterday,  
Heirs of tomorrow,  
Lighten the labor,  
And sweeten the sorrow,  
Now—while the shuttles fly  
Faster and faster,  
Up and be at it  
At work with the Master.  
He stands at your loom,  
Room for Him—room!

Children of yesterday,  
Heirs of tomorrow,  
Look at your fabric  
Of labor and sorrow,  
With despair and disaster,  
Turn it—and lo!  
The design of the Master!  
The Lord's at the loom,  
Room for Him—room!

—Mary A. Lathbury.

#### THE LADIES' AID SOCIETY.

Its True Relation to the Pastor and the Church.

Rev. W. H. Meredith.

ASSUMING that every woman in the church is living a true Christian life, and is doing her work as an individual member of the church, I will speak only of the Society.

The Ladies' Aid Society should be

A Helpmeet to the Pastor.

I do not mean that his wife should be its president, or even a prominent member, but simply one of the band of workers of which it is composed. If she is ever so gifted in that direction, that church will be better off which develops the talents of its permanent residents. Some societies have been seriously injured by the ready efficiency of the wife of its pastor, upon whom the equally gifted but undeveloped members of the society have depended. The itinerant wheel which carried off the leader has well-nigh crushed the Ladies' Aid. The pastor's wife has honors enough in the church, and should leave those of this Society to others. The latent talent of many of our women members would soon become patent if its possessors were encouraged to assume the responsibilities of office in the church.

The value of this Society to the pastor should be apparent to him as soon as he arrives upon his new field of toil. The Methodist itinerant "hath not"—of his own—"where to lay his head," nor the heads of his wife and children. Our Methodist women are good home-makers; their talents should appear in the home they make for the new pastor and keep up for him during his stay. It is our opinion that all the furnishings of the parsonage should be in

charge of this Society. Its committee should be made up of the wisest, most economic, and most generous of its members—those who can appreciate the needs of the home where all sorts of callers and guests in connection with the church and community are to be received. This committee should be death and destruction on all manner of superannuated bedsteads, lounges, chairs, and other pieces of furniture, which are "given for the parsonage." Much of the success of a pastor depends upon the comfort of his temporary home. No part of the church can help so much on this line as can the Ladies' Aid Society. It should examine and replenish a little each year, and thus save embarrassing occasional outlays.

The Society is valuable to the pastor as a very important aid in the

#### Development of Social Life in the Church.

The live pastor of today sees a larger mission for the church than even he himself saw only a few years ago. The Christian socialistic movements of these times have caused the church to realize that she has a mission to the social as well as to the spiritual life of the community, and especially of those within her own pale. The church which is opened for only about five hours, in seven long days, will, in the near future, have to be closed altogether. The idea of a purely social gathering, and a social meal eaten within the church walls, being "a deprecation of the place," we do not accept, much as we may honor some who scrupulously hold it. Fervency which can be frozen out by an ice-cream eaten in the vestry and not in the dining-room of the next house twenty-five feet away, cannot be the fervency of spirit enjoined in the Scriptures. The life which can be driven out by a social meal in the house of the Lord, and not in one's own house, cannot be the normal Christian life. The earliest Christians ate together as well as prayed together in their places of meeting. By this we do not mean to imply that the church is to enter into competition with the keepers of restaurants, nor that the chief mission of the Ladies' Aid Society is to provide bean, or even better suppers; but, as there are in churches and cities many strangers who have no social connections, and young people who have nowhere in particular to spend their evenings, but are beguiled by glaring, flaming, pressing invitations to spend them where they ought not, and because many church members are too busy to make social calls at each other's homes, there should be provided, within the church walls, gatherings where members of church and congregation, both rich and poor, may meet socially, and where strangers shall be welcomed and made to feel at home. Happy and safe is that family which can find its pleasures and social life within the church walls, and is thus saved from seeking it elsewhere! A church always open, something for some of its people every evening, is our idea of an active church. Without good Christian women—young, middle-aged, and matrons—such a live church is impossible. In all this kind of work the chief object should be, to create and maintain a pure social life. Money-making should be always secondary. The Ladies' Aid Society is of untold value to the pastor and church when it organizes and operates

#### A System of Calling

upon strangers and of calls upon each other. Sometimes the most overlooked people are the workers themselves. A reason why some churches of sister denominations can live months, and even years, without a pastor, whilst many of ours would be scattered in a few weeks or months, is not because of their greater piety, but largely because of the powerful social life which they have created for themselves. Social bonds hold them to their church home even without a pastor.

You will expect me to say whether or not the Ladies' Aid Society should be of

#### Financial Value

to the church. It should always be so to the extent of its own expenditures in its field of work. Its parsonage outlays, the increase of the current expenses incident to its gatherings, should be met out of the proceeds of the gatherings. These are usually sufficient. In exigencies of the church's life, such as increased current expenses, the Society will be of great value if by special efforts it comes to the financial deliverance of the stewards, who groan beneath their load. In cases of church building, and resultant church debt, the Ladies' Aid Society, which assumes its part of the financial burdens under which trustees sometimes stagger, is of inestimable value to both pastor and church.

And now, beloved sisters in the Lord, kindly suffer a word of exhortation. Having already consecrated your hearts and lives to Christ and His church, to live according to His word and example, let me beseech you to

#### Consecrate Your God-Given Talents

to the work of the church! You, by your peculiar social gifts, can make your church a home where the friendless may find friends and the stranger a hearty welcome. Dorcas consecrated her needle to the Lord, Martha and Lydia their culinary and housekeeping gifts, Chusa's wife used her money to help pay the current expenses of Christ's itinerant ministry; so you, by personal and purse-and-all consecration to Christ and His church, may make the Ladies' Aid Society to which you belong of supreme value to your pastor and your church.

Everett, Mass.

#### Boys and Girls.

##### WHO WON THE BOUNTY.

Annie L. Hannah.

THE winter had been long and very severe, and so, though none had been seen before for years, no one was very much surprised when the report spread around that a bear had been discovered on the mountain.

"They say there isn't a doubt of it, father," said Roger Hay, as he was rubbing down his horse after his return from the village one cold evening late in the winter. "Mr. Simpson came upon their tracks—there are two of them—on the mountain yesterday, but as he hadn't either his dog or gun, he didn't dare follow; and when he got back with them and traced them, they ended at a cleared place where the ground was frozen hard. I'd like to get a shot at them. The price of the skins and the bounty would make a nice nest egg toward my college fund, wouldn't it?"

"It certainly would," said his father, with a little sigh; for it was a great grief to him that he was not able to give to Roger the education for which he so longed, and which, in his own mind, he had determined to have.

"Wait a moment, father," Roger said, as his father was leaving the barn a moment later. "I forgot to give you the mail; there's a letter for you and the papers. Tell mother that I'll be in in five minutes—as hungry as both bears!"

But when, at the end of the five minutes, Roger went into the house, he found things in a great state of excitement.

"Uncle John has come on from the West quite unexpectedly, Roger," his mother said, pausing in her preparations for supper as he came in, "and Aunt Mary writes that we must come right over early tomorrow morning, for he will only be there one night more, and it may be your father's last chance of seeing him for years."

"Yes," broke in little Charlie, dancing about the room excitedly, "and you and me's going to keep house all alone, Roger, 'cause they'll be gone all night. Won't it be fun?"

"Do you think that you will be able to manage, dear?" his mother asked, looking at Roger a little anxiously.

"Of course," answered Roger, laughing. "I'm a prime cook; so don't you worry, mother."

But when it came time to say good-bye the next morning, the mother's heart failed her, and as Roger came to tuck the rug about her and arrange the hot water can at her feet, she leaned down and whispered:—

"I feel a little nervous about those bears, dear. I know"—as Roger looked up at her with laughing eyes—"that they are generally very timid, but sometimes when they are hungry they are very fierce, and Charlie is such a very little boy, and so nervous, that any fright would do him untold harm."

All the laughter went out of Roger's face then.

"Mother," he said, taking her hand in both of his, "if I promise never to leave him alone in the house for a moment, and not to allow him out of my sight when we are out of it, will it make you feel more comfortable?"

"A great deal," said his mother, gratefully. "I may be foolish, but I was worried, and now my kind, big boy has set my mind at rest, for I know that I can trust him utterly, and so shall have no fear."

And then she kissed him with a look which sent Roger about his work with a warm glow at his heart.

The day passed busily and happily. Charlie was delighted at the novel experience of helping get dinner, and felt very important at being called upon to assist in feeding "the creatures," as he called it; and finally, when milking time arrived, Roger set him to shelling corn for the chickens, seated on a box in the barn. It was just at this moment that one of the boys from the village came in, his face glowing with exercise and his eyes dancing with excitement.

"Such a lark, Roger!" he exclaimed. Then, seeing Charlie, he lowered his voice to a whisper as he went on, going close to Roger's side: "Harry saw the bears not an hour ago, and is pretty sure that he knows just where to find them. We're going to-night, and want you to come along, for you're the surest shot in the county. We expect to kill them both, and we'll share the bounty and price of the skins. What time shall we call for you? I'm in the biggest kind of a hurry, and must be off this moment. Will eight o'clock do?"

For a moment Roger did not answer, only

milking on in silence; but presently, with a deep sigh, he looked up and said:—

"I can't go with you, Dick. Father and mother have gone over to Huntly and won't be at home till tomorrow. I must stay with the youngster."

Dick gave a whistle of dismay, but a moment later his face lighted up, and he whispered:—

"Charlie'll be fast asleep by that time, and will never know you're gone; so come along, that's a good fellow! We'll stop for you at eight."

And, without giving Roger time to reply, he was away like a shot.

Poor Roger! Here was a temptation indeed! From what Dick had told him he felt pretty sure that he was on the track of the bears. What a thing it would be if they could exhibit them in the morning to the astonished village! Roger's heart beat high with excitement at the very thought. And then the money—how he did want that! Dick did not know that he had promised not to leave Charlie.

But then came the thought of his mother, and her parting words: "I know that I can trust him utterly."

Down went Roger's head. Never, God helping him, would he betray that trust!

But it was not easy to refuse when the boys called for him, or to turn a deaf ear when they urged that Charlie would never know; and long after they had gone he sat with his head bowed on his folded arms struggling with his disappointment. Every nerve was tingling with excitement, and once he started to his feet as though to follow them, and for half an hour his ears were strained with listening for the report of a gun or the sound of a dog's barking. But no sound broke the deep silence except Charlie's gentle breathing in the next room, and finally, with a sigh that was almost a sob, Roger lifted his head, opened one of his books, and began to study. At first the words had no meaning—he could only see that mountain-side, with the two figures slowly creeping upward; but little by little they began to make an impression on his brain, and presently he grew interested, then absorbed—boys, dogs, bears, everything, forgotten in those heroes of old.

How long a time had passed thus he could never tell, but suddenly he was brought back some two thousand years by the loud barking of a dog—not far up on the mountain, but close outside his window. Springing to his feet, he caught his rifle from the hooks above his head, and bounded toward the door. But before he could reach it Charlie's voice was heard calling:—

"Roger, Roger, O Roger, where are you? I'm afraid! Why does Dash bark so?"

Roger turned and ran into his room, his mind filled with this one thought: "Suppose I had left him to call in vain!" And as he bent over the terrified child, he thanked God in his heart.

"Charlie," he said, "listen! I am going to the door, and if you hear a shot do not be frightened. Lie still till I come."

And then he rushed away, leaving the little boy perfectly satisfied now that Roger had said that he need not be afraid.

The moon was shining brightly over the snow when Roger opened the door, but down by the barn the shadows lay deep and dark. Not so dense, however, as to quite hide two great dusky masses round which Dash was circling, barking madly. Roger's heart beat so that it almost choked him, and it seemed hours—though it was hardly seconds—before he could steady his hand so as to take sure aim. Calling to the dog in a tone which he had never disregarded, Roger brought his rifle to his shoulder. Dick was right when he said that Roger was the surest shot in the county, and now his art stood him in good stead. Snap! snap! Yes, both shots had taken effect; but Roger would take no risks. Load and fire again at the great rolling bodies; but this time he was near enough to see the rough heads and aim at the fatal spot, and in another moment the bears lay stretched out on the snow, dead.

Roger used to say, years after, that never in his life had he seen two such astonished faces as those with which the boys gazed upon his prize when, the next morning, they came to tell of their failure to discover the bears.

"Well!" exclaimed Dick, breathlessly, as he prodded one of the great carcasses with the toe of his shoe: "If that isn't an example of the mountain coming to Mahomet!" And then he laughed scornfully as Roger suggested their sharing the money with him.

"That is a pretty idea!" he exclaimed. "If ever a fellow fairly and squarely earned his luck, you're that fellow!"

And when, a few minutes later, his father and mother drove into the yard, the look in his mother's eyes as she heard the story from the boys was, Roger thought, worth more than the price of the bounty and the skins.

Brooklyn, N. Y.

## Editorial.

## OUR VIEW POINT.

IN coming to the truth of the Bible, everything depends on our point of view. The scientific student of nature has first of all to learn how to observe; he has not only to get his eyes open, but to put himself in a position to see. He must get the correct view, or the great book of nature will fall to open to him. On visiting the White Hills once, we had a great desire to see the "Old Man of the Mountain." As the place was near our hotel, we visited it before the tea hour, but, to our surprise, we saw no "Old Man"—nothing but a mass of huge and rugged rocks. On reporting our ill success, one of the guests gave us fuller directions as to the single place where the marvel could be seen; but even then we succeeded no better. The fellow-guest then accompanied us, indicating the precise spot where we must stand to obtain a view, when at once the proportions of the great stone face came into the field of vision. The features were all there before, but our eye failed to see because not placed at the right angle.

So are there phases of divine truth which can be understood only when viewed at the proper angle. By a little variation of our position the whole is lost. There are, indeed, some divine truths which, like the great mountain ranges, ever lie before us and can be seen from all sides, near and far; but they have phases which, call for the eye of the artist. And even the artist's eye is in vain without the skill of adjustment. Some get more out of the Bible than others, not because they have better powers or knowledge, but better adjustment. They learn to come in the temper and mental attitude in which alone it is possible to realize the excellence and beauty of God's truth. The soul is taken off the book, and we see, as it were, the great things of God.

## ANOTHER GLANCE AT OUR POLITY.

AMONG the things coming up for periodical study in the usages of our church is the expediency of discontinuing the ordination of Bishops. In past years this was claimed to be important in order to consistency, in view of the teaching of the church with regard to orders. Then it was advocated as a separate thing, without any proposal to modify the powers of the Bishops, or their plan of work, or the tenure of their office. But more recent discussions indicate a purpose to make serious inroads upon the whole scheme of our itinerant general superintendency.

Only recently a convention of presiding elders in the interior States, forming what ought to be regarded as a representative body of ministers, resolved to memorialize the General Conference to take such radical steps as could only be taken with a purpose to revolutionize our polity, and take out of it that which has been deemed its most essential characteristic. To abandon the ordination, dislodge the Bishops, limit their term of office, and give presiding elders co-ordinate power in making the appointments, would be to upturn the foundations. No wonder conservative Methodists read reports of such things with alarm, and anxiously exclaim: "Whither are we drifting?" It is perhaps fortunate that this memorial proposes so many things at once, all of this radical character, so that no one can be excused for failing to see the revolutionary bearing of this movement. The fact that such action by a body of presiding elders is possible, reveals a condition of things in the church of most serious import. Evidently it is time to recur to first principles.

Whether the Bishops be inducted into office by the form of ordination or not, is not in itself so important as that the substance of the office be not changed. One thing, however, may be assumed, and that is that modifications of the powers and methods of the office will be more easily effected if the ordination be abolished than if it be retained. So long as the office stands before the church in its present light, with its solemn form of induction and its powers unimpaired, it will command the respect of the people as will not be possible after it undergoes any one of the changes proposed in this extremely radical proposition. When once the barrier of reverence for its history and primal character is removed, and innovations are begun, the practice of experimenting with its most sacred functions is liable to become a passion, and all that is valuable in it will be at the caprice of accidental majorities. Constitutional

guarantees and safeguards will prove powerless in a body which is the ultimate judge of its own constructions.

The late Dr. Whedon was tenacious in the belief that the ceremony of ordination was so imbedded in the constitution that the restriction prohibiting the General Conference from doing away episcopacy rendered it unlawful for the General Conference, without the constitutional process of amendment, to discontinue the ordination or modify the form of induction. We do not care to insist upon this point; but certainly there is less tendency to the "doing away" of episcopacy in changing the form of induction into the office, than in removing little by little the powers and duties of those who fill the office. A blow at the substance is more deadly than one aimed only at an incident of the episcopacy.

The old discussion as to whether we recognize two orders in the ministry, or three, has grown well-nigh obsolete. We have no use for "orders" in the sense in which that word is generally used. In the church there are two "orders"—that of the ministry and that of the laity. In the General Conference we vote by "orders." When the vote by "orders" is ordered, the ministers and the laymen vote separately. This is the only distinction of "orders" that Methodism officially recognizes, although we have in our Ritual something said about "divers orders of ministers." This language is Methodistically interpreted when applied to official distinctions, as deacons, elders, presiding elders, local elders, and bishops; and also when applied Scripturally to apostles, prophets, evangelists, pastors, and teachers; and all this without impugning any doctrine of ours concerning the parity of the ministerial office as ordained by Christ and His apostles.

In his "Digest of Methodist Law" Bishop Merrill gives the true description of Methodist ordinations. He describes the deacon as a minister partly ordained, and the elder as a minister wholly ordained. The one is invested with some ministerial authority, and the other with all. The elder is, therefore, the full minister. From this office comes, by delegation, whatever of ministerial function is distinctive in "our episcopacy." It is therefore clear that the ordination of Bishops is optional with the Methodist Episcopal Church; but whether that option, under our law, should be exercised by the General Conference alone, or by that body only when specially authorized by the aggregated eldership of the church, is quite a different question. Whether the fundamental law, properly interpreted, requires the latter process or not, the matter in question is plainly important enough to render it expedient that any existing doubt be placed to the credit of the safer and surer method which involves not the slightest uncertainty as to its legality.

The old assumption that we believe in two orders of ministers and practice three ordinations, and should, therefore, abandon the third ordination in order to conform our practice to our doctrine, loses its force when we accept the view of ordinations prevalent at this time, making the consecrating ceremony of induction purely an ecclesiastical act, having no respect to prelatial "orders," and no dependence on antecedent ordinations for its validity. It stands upon the authorization of the church alone. The church is undoubtedly competent to continue it or discontinue it as it judges expedient, only in changing its ground on the subject it is bound to observe the forms ordained in the laws of its own creation.

So far, then, as consistency is concerned, this cry against the ordination of Bishops might as well be given up. We are not held by the law of consistency proper to prelatical churches. It is consistency for us to do what seemeth good under the peculiar laws enacted and ordained by those who gave us our polity. Our amenability is to our fundamental law. To obey that is imperative. Lightness with regard to it is disloyalty.

If there is room for serious question with regard to the right of the General Conference alone to discontinue the ordination of Bishops, much more is there reason for doubting its right to adopt the district or diocesan plan of doing the work of the general superintendency. The former relates to a ceremony, a method of induction into the office, while the latter relates to the duties and substance of the office. To modify the former might leave the office intact, complete in every part, and every function untouched; but the latter turns it into something distinctively different from its former self. Unless our apprehension of the law is radically defective, it gives co-

ordinate power to every Bishop with every other Bishop in every part of the world. Whatever localizations of episcopal authority for administrative purposes take place with our general superintendents, in any part of their world-wide parish, must be merely conventional, arranged by themselves, and not coerced by legislative or executive power beyond themselves. Not even the appointment of Missionary Bishops to limited jurisdictions excludes the general superintendents from those special fields. The most the General Conference could do, or attempted to do, was to give those limited Bishops co-ordinate, but not exclusive, power within their respective missions. This fact is a pointer to right interpretation of the fundamental law. At the very least there is serious doubt of the right of the General Conference to do the districting proposed, and prudence demands that the established order of things, which is known to be lawful, and which is as certainly efficient, shall have the benefit of the doubt. If the General Conference acts in the light of this plain truth, it will not venture upon forbidden ground nor exercise any doubtful power.

There is always danger that revolution and schism will be found walking in the wake of needless tampering with fundamental law, and this danger is enhanced when the church finds her chosen representatives acting lightly with reference to the venerated restrictions upon their power, which have so long stood as bulwarks against experimentings of uncertain utility. This paper is not an alarmist, nor is its conservatism so stolid as to stand in the way of healthful progress; yet its reverence for the groundwork of our polity, and for the wisdom of our plan of supervision, as well as its regard for regular and orderly proceeding in all efforts to remodel the venerable institutions of Methodism, compels it to oppose innovations not demanded by the necessities of our work. We do not look backwards to the neglect of the future, nor do we look forward without any regard to the experiences of the past.

## The Shame of Boston.

BOSTON has many things of which her citizens may well be proud; she has some of which they ought to be ashamed. They do well to glory in the intelligence, enterprise and virtue of large classes of the people; in her institutions of learning, religion and philanthropy; in her breadth of view, sympathy with noble aspirations, and the disposition to aid in elevating all classes of men; but the people of the city and State are still subject to certain low and mean prejudices, as seen last week in the refusal of prominent Boston hotels to entertain Bishop Arnett on account of color.

A hotel might be justified in rejecting men of impure character and life; but hotels that would receive any rake, or sot, or gambler, or thief, with a white skin and tall hat, found it in their way to reject Bishop Benjamin W. Arnett, a modest gentleman, a scholar, an orator, president of the board of trustees of Wilberforce University, and a man who does honor to any assembly or place into which he may come, simply because he had a colored skin. In the hotel-keeper's view, a smirched and dirty white rascal, who has nothing but a trace of the original whiteness in his mottled and damaged hide to commend him, is preferable to a pure, noble and honored Christian gentleman who may have been born with a dark skin. The injustice and criminality of such a prejudice is quite unspeakable. Massachusetts men may well blush for shame for entertaining any such contemptible prejudices. In the Dark Ages it might have passed muster, but in these closing years of the nineteenth century, in many respects the greatest of all, it is quite too puerile to be entertained by rational beings. Is it not quite beyond belief that the chairman of the Christian Endeavor Committee, with the Bishop, tried at the Adams House and at Parker's and Young's to secure entertainment for the night, only to be refused? A room was finally found at the Revere House, only on condition that he would allow his meals to be served in his room. Shame on the servility which bows to such a mean and base prejudice! Where is the manhood and decency of Massachusetts?

But the hotel-keepers are not alone guilty; the public is the baser criminal. The hotel-keeper is set to serve the great public, and he has an eye to those who patronize him. The public of Boston and Massachusetts do not want colored people as guests about the hotels, and they will not patronize the hostelry which receive the Negro. Hence the hotel-keeper cannot afford to entertain him. To do so touches him seriously in the pocket. In this matter the people of Massachusetts have not gone down to bed-rock. They have not seriously considered the terrible injustice of this race prejudice. We wrong the best of men; we wrong ourselves. We do injustice to a man for what he cannot help—in fact, for what the Lord made him. We dishonor the image of God itself and reproach the Creator for His work. Let every decent man set himself against this miserable prejudice!

We berate the South for maintaining the

color line, but we are bound in all candor to say that the South is in closer sympathy with the Negro than the North. The South has a place for him; but the North, because the members of the race are few, kicks him outdoors without any place of refuge. In the North a colored man finds it hard to travel. In many places there are no colored people, and, as he cannot go to the hotels, he has nowhere to go. He is put at his wit's end. Christian people of America, consider this wrong! Consider how far you are responsible for this base and wicked prejudice. You give the meanest Irishman and Italian, even though he has no character, a chance to live among you and to rule over you; but for the colored man, as for his Saviour, there is "no room in the inn." Such is the welcome our Christian civilization of this crowning century and in this free republic extends to a struggling and rising race! Have we no bowels of compassion, no sense of decency, of fairness, of justice, or of love? How can we look each other in the face and call ourselves Christians men? This race prejudice is an abomination next to slavery itself. It is a sin against God and humanity, of which the American people ought speedily to repent. Don't lecture the South any more till Massachusetts, especially Boston, can be made heartily ashamed of her pusillanimity.

We are gratified to note the protest which Rev. Dr. Samuel M. Crothers, the distinguished Unitarian clergyman of Cambridge, makes against the treatment received by Bishop Arnett. Dr. Crothers was to speak before the South Middlesex Unitarian Club on "True Americanism." He writes to Archibald M. Howe, the president of the Club and a distinguished lawyer in this city, to say that he cannot speak upon that subject in any of the hotels where the color line is drawn, as in the case of the Bishop. The meetings have usually been held at some one of the hotels of the city. President Howe says that it is not yet determined where the next meeting will be held, but it will certainly not be at either one of the hotels which refused to entertain Bishop Arnett.

On Sunday, Rev. E. M. Taylor, of Winthrop St. Church, this city, delivered a sermon on the "Color Line in Hotels," of which an abstract appears in the Boston Journal of Feb. 3, in which he scathingly denounces the treatment received by Bishop Arnett. He is reported to have said: "A man of God and one of the foremost representatives of the Methodist Episcopal Church, is refused lodging at three hotels. Talk about lynching in the South! We have no right to criticize such acts. There are things almost as bad now right at our own door." The proprietors of the hotels who have sought to evade the responsibility, he characterizes as so weak in the back that they try to shift it upon their clerks. "The hotel proprietor tries to excuse himself. It is like a man sinking down in the mud of self-interest." Mr. Taylor proposes as a remedy that the friends of the Negro "have nothing to do with these hotels;" and he recommends that a College Association, of which he is a member and which was to meet at Young's on Feb. 22, cancel its engagement. We heartily approve of Mr. Taylor's courageous and practical utterances. It is high time that we began to "build over against our own house" in this wicked caste spirit against the Negro. Other prominent ministers in the city spoke in emphatic denunciation of the hotels.

The Boston Methodist Preachers' Meeting on Monday expressed its protest in a resolution, which will be found in the report of the proceedings on page 12.

## Personals.

—Mr. Everett O. Fisk left last week for a month's rest at Clifton Springs, N. Y.

—Rev. J. W. Butler, D. D., of the Mexico Mission, is elected as the ministerial delegate to the General Conference.

—Rev. C. A. Littlefield, of Watertown, preached the sermon on the Day of Prayer for Colleges at Boston University.

—Rev. T. P. and Mrs. Adams, of the Maine Conference, are visiting their son, Rev. F. W. Adams, of Brooklyn, and may be addressed at 33 Hart St., that city.

—Dr. Horr, editor of the Watchman, with Mrs. Horr, is enjoying a trip to Jamaica and other islands of the tropics. We shall await with interest an account of what he has seen and heard.

—Rev. George Skene, of Harvard St. Church, Cambridge, is to leave, Feb. 30, for Phoenix, Arizona, going by the Southern route and stopping a week at New Orleans. He will be absent three weeks.

—President and Mrs. M. V. B. Knox, of Red River Valley University, recently celebrated their twenty-fifth wedding anniversary. The occasion was marked by several handsome gifts from the students.

—Stephen Merritt, of New York, called at this office last week. The editor much enjoyed meeting this well-known evangelist, whom, through some strange combination of circumstances, he had never seen before.

—Rachel Alida Davidson, wife of Mr. Frank F. Davidson, of Auburndale, passed away on Wednesday morning, January 29. Her death brings genuine sorrow to many friends. In her own sweet, quiet way she was a spiritual inspiration to those who knew her, and the memory of her kindly deeds and helpful words will be long remembered. She will be sadly missed in the church, in her social circle, and among

the poor, but most of all in her own home. Home was her Paradise, and her influence was nowhere more apparent than among her loved ones there.

— H. C. Bailey, of Concord, N. H., who has been for three years an assistant of Prof. S. I. Bailey, at the Harvard Observatory, Arequipa, Peru, returned to his home last week.

— Principal C. C. Bragdon, of Lasell Seminary, with Mrs. Bragdon and their daughter, Miss Belle, will soon leave for the Pacific Coast to spend two months in Lower California.

— The faculty and students of the University of Michigan have invited Booker T. Washington to deliver an address before the Oratorical Association. This is the association that Chauncey M. Depew addressed last year.

— It is announced that Rev. Dr. G. E. Strobbridge, of Poughkeepsie, N. Y., is invited to succeed Rev. Dr. W. W. Bowditch at Embury Church, Brooklyn. Dr. Bowditch is completing five years of a very successful pastorate.

— Mrs. Celeste E. Carleton, mother of Will Carleton, the poet, died at the residence of her son in Brooklyn, Jan. 31, aged 81 years. She was a member of the Nostrand Ave. Methodist Episcopal Church.

— We learn from reliable sources that Rev. Daniel Dorchester, Jr., is meeting with eminent success in his pastorate at Christ Church, Pittsburgh, though we have scanned the columns of the *Pittsburgh Christian Advocate* in vain to find any reference to his work.

— We are happy to announce that Rev. Hugh Montgomery and his wife are greatly improved in health. Mr. Montgomery has been preaching as a supply for several weeks. He expects to take an appointment at the coming session of the New England Conference.

— A communication received from Abel Stevens last week, enclosing a characteristically able contribution, which we shall publish at an early date, indicates that this greatly revered and beloved representative of the church is in comfortable health, and that his pen has not lost its facility and vigor.

— We are greatly pained in receiving the following note written from Bridgeport, Conn., under date of Feb. 1, by Rev. Dr. Joseph Pullman:—

"Our daughter, Grace Gascoigne Pullman, died this morning (Saturday) of heart disease, 11 years of age. The burial will be on Tuesday, in Greenwood, where two others of our children sleep. We have a great religion in our Christian faith for such occasions as this."

— As Rev. J. L. Pitner, of Trinity Church, Norwich, Conn., was about to pronounce the benediction at the service last Friday evening, he was interrupted by Mr. Costello Lippitt, an honored member of the church, who stepped forward and, referring in a few felicitous words to the fact that this was the pastor's twenty-sixth wedding anniversary, presented to him, in behalf of the church, a purse containing a handsome sum of money.

— Referring to the suspension of the Right Reverend Henry Chauncey Riley, former Bishop of the Valley of Mexico, the *Christian Advocate* very justly characterizes him as "this arrogant, ill-balanced, and every way erratic person." He has done the cause of Protestant Christianity great harm in Mexico. It occurred to us, as we read this very forceful collocation of descriptors, that they might possibly be put to pertinent use if applied nearer home.

— Rev. J. H. Buckley, of Centerville, R. I., under date of Jan. 31, sends the following painful announcement:—

"After two weeks' sickness, at dawn of day yesterday, my wife left us and went to heaven. We knew that she was very sick, but thought the crisis past and that she was on the way to health again, when heart failure suddenly removed her from us. She was conscious to the last, and died in peace, assuring me that the Lord was sustaining her. We are bowed with grief, but underneath are the everlasting arms."

— Mr. George H. Hosea, of East Boston, contributes one of its most striking features to the *Youth's Companion* of Jan. 30, a seafaring experience entitled "A Night of Terror." Mr. Hosea is connected with the East Boston Branch Library, and has been for twenty years the librarian of the Meridian Street Bethel Sunday-school, and his work for the *Companion* proves that he has a taste for literature as well as a liking for books.

— We are pained to announce the death of Mrs. Jane Nixon Kerr, wife of William Kerr, who died at her home in Somerville, Jan. 29, aged 82 years. Mrs. Kerr was an excellent woman and greatly beloved by a large circle of friends. For eighteen years she had been a member of the First Church, and was a very useful helper in all the work of the society. With her husband she was a member formerly of both Bromfield St. and Hanover St. Churches. A husband, daughter and three sons survive her.

— Hon. Aiden Speare visited Washington last week to attend the annual meeting of the National Board of Trade and to advocate the improvement of Boston harbor before the Congressional Committee on Rivers and Harbors. Mrs. Speare had recovered sufficiently from her very critical illness to be able to accompany her husband. Their daughter, Mrs. W. E. Huntington, was also in the party. They stopped at the Shoreham, where the Board of Trade held its session.

— Rev. S. Hamilton Day, D. D., of Grace Church, St. Augustine, Fla., in a business note to the office, adds: "Our Conference meets (Bishop Foss) in a couple of weeks. The year has been one of prosperity; improvements have

been made and are all paid for. We wanted \$500 two Sundays ago, and got it in half an hour, and not fifty of it from tourists and visitors. I miss here the college boys and intercourse with specialists I had at Morgantown, but our people are doing everything to make us happy and successful."

— Calvin Tarbell died at the home of his daughter, Mrs. William Shackford, of Lawrence, Feb. 1, aged 83 years. He had been a member of Garden St. Church, that city, for thirty years. His wife was ill at the home of the other daughter, Mrs. Taylor, of Sunapee, N. H., wife of Rev. C. W. Taylor, and unable to attend the funeral.

— A feeling of unusual sympathy will be awakened in reading the following note written by Rev. J. H. Trow, of Winchester, N. H., under date of Feb. 2:—

"The angel of death came for the second time this Conference year to the Methodist parsonage in Winchester, N. H., Sunday morning, Feb. 2, and took our little Etta Alberta, born Jan. 2, 1894, to join her elder sister in the spirit land."

— We are sorry to learn of the continued illness of Rev. O. W. Adams, of the New England Conference. He was able to continue his work at Barre until near the close of the last Conference year, and since the last session of the Conference his health has steadily declined. For the most part, he has been confined to the house and much of the time to the bed. The force of nature seems to be spent, and he can only fall back upon the abounding comfort of the Gospel of which he has known much in the past and to which he is not a stranger in this hour of trial.

— Rev. W. A. Mayo, pastor of our church in Mattapan, Boston, was on his way to morning service last Sunday when a telegraphic message announced to him his father's death early in the day at Rockland, Maine. His father, Mr. Albion W. Mayo, had reached the ripe age of 75 years. He was an earnest, devoted Christian, and a loyal Methodist of many years' standing. For about a month he had been ill with both heart and kidney trouble. His son had only just returned from his sick-room to be almost at once summoned to return for the last sad services. For a number of years Mr. Mayo had not been in vigorous health, but his last sickness was rather brief.

— At the Nantasket M. E. Church, Wednesday evening, Jan. 29, Miss Ethel May Beale, of Nantasket, formerly teacher in Hull and Falmouth, was united in marriage with Rev. Bennetts C. Miller, pastor of the Nantasket Church. Rev. Dr. W. N. Brodbeck, of Boston, officiated, assisted by Rev. S. O. Benton, of Providence, R. I., and Rev. O. R. Miller, of Newton Lower Falls, twin brother of the groom. Rev. H. P. Rankin, of Worcester, acted as best man. The church was elaborately decorated with potted plants and flowers. The presents were many and valuable, coming from all parts of New England. Mr. and Mrs. Miller will take a three weeks' wedding tour and visit the groom's parents in Illinois, stopping on their return at Philadelphia, Washington and New York. Mr. Miller is a graduate of Ohio Wesleyan University and of Boston University School of Theology.

— Prof. J. Rendel Harris, M. A.—author of "Union with God," reviewed in *ZION'S HERALD* of Jan. 22—is one of our foremost New Testament exegetes. He is a member of the Society of Friends, and was for some time professor of New Testament exegesis in Haverford College, Pa. In 1891 he published the Syriac text of the "Apology of Aristides," which he had discovered two years before in the convent of St. Catherine on Mount Sinai. This was his first work of note and brought him into immediate notice among scholars, and led, a year or two later, to his discovery, in the same convent, of the Syriac texts of the Gospels. This is probably the most important discovery in Biblical literature of recent years. His keen, careful, critical work in editing these and other texts has won for him the highest place among exegetical scholars everywhere. He published another book in 1893, "The Newly Recovered Gospel of St. Peter," which was found in the excavations at Akhmim. Prof. Harris became a fellow of Clark College, Cambridge, England, in 1890 or '91, and is now lecturer on Paleography at the University.

— Wm. E. Cook, of Portsmouth, R. I., commonly called "Grandfather Cook," reached his 90th birthday on Jan. 25. He united with the Methodist Episcopal Church at the age of twenty-three, and has lived a useful, faithful member for seventy-six years. The next year after uniting with the church he was appointed class-leader, which work he performed until the infirmities of age prevented. He has been steward and trustee almost his entire Christian life. When the present church at Portsmouth was built he was one of the building committee with John Tallman and Jonathan Cady, then pastor. Many times he has stood in the gap sustaining the church. His house was always the preacher's home. Grandfather Cook lives with his daughter, Mrs. P. B. Chase. The "Chase family," which includes relatives by both blood and marriage, consists of forty-two members. In the family are five generations, Grandfather Cook being one extreme, and little Helen Allen, daughter of Rev. and Mrs. W. H. Allen, the other. His 90th birthday was celebrated by the meeting of forty members of the family. The faith of this aged saint is an inspiration to all who know him. He has the use of all his mental powers, and is able to go about the house and out of doors in good weather.

## Brieflets.

The contribution of Rev. C. A. Bickford, D. D., editor of the *Morning Star* of this city, in the series upon "Denominational Peculiarities," puts the Free Baptist Church before our readers in an excellent light. We have always entertained a cordial and fraternal feeling towards this church, but Dr. Bickford's paper augments our appreciation and admiration.

A notable revival is taking place at the Methodist church in Coal Centre, Pa., of which Rev. George H. Fittin is pastor. During the revival services, which have been in progress for three weeks, 106 persons have professed conversion.

Our readers will be glad to know that the very interesting series of articles (one of which appears in this issue) entitled, "In Holy Lands," by Rev. C. L. Goodell, will be published in book form at an early date.

Through the courtesy of Miss Nichols we have received the Twenty-sixth Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church—a most important document, stored with information regarding the wide and ever-increasing work of our women in foreign fields.

The subject of the address by Rev. N. T. Whitaker, D. D., before the Methodist Historical Society on Feb. 10, is, "Christianity Ushering in the Kingdom of God on Earth."

The National Woman's Suffrage Convention at Washington, whatever else it did, certainly took credit to itself in the passage of the following resolution:—

"That this association is non-sectarian, being composed of persons of all shades of religious opinion, and that it has no official connection with the so-called 'Woman's Bible' or any theological publication."

Rev. E. W. Parker, D. D., of India, has earned the right, by long and faithful service in the mission field, to write upon the question of Missionary Bishops now before the church, and which will receive attention at the next General Conference. His able and practical contribution will be found on the 11th page.

Few are the ministers who are able to deal wisely and practically with the perplexing question of amusements. It is for this reason that we are especially gratified to present the sermon of Rev. F. N. Upham of this city upon that subject. From the beginning to the close the preacher is sensible and forceful. There is not a line of cant or harmful vituperation. He is, therefore, instructive and convincing. Ministers would do well to read that sermon from their pulpits. We hope it may be read in many an Epworth League meeting.

President Warren writes:—

"A delightful new book is Professor B. G. Moulton's 'Literary Study of the Bible.' Every preacher, and every teacher of the Bible to students, will be greatly quickened and freshened by reading it. I wish it might be in every Sunday-school library, and in the libraries of all colleges, academies, Young Men's Christian Associations, etc. I received it only today, but I am sitting up when I ought to be asleep for the sake of advising those who want to increase their enjoyment and profit from reading the Bible to secure this admirable helper. None who heard Professor Moulton when some three years ago he lectured on this subject in our University is in danger of ever forgetting him. He is a son of ancient Cambridge, in whom the literary insight and finish of a Matthew Arnold is paired with the reverence and spiritual clarity of a born Wesleyan. The genial and eloquent scholar who so admirably represented our English brethren at our last General Conference, is an older brother of our author. They may count it a hardship that the ocean divides them, but as a result the circle of their influence is vastly widened."

The following note from Bishop Foss, written from Palatka, Fla., Jan. 27, is especially encouraging:—

"I have just finished the Florida Conference. It has stiffened up intellectually and morally since I held it nine years ago. Its zeal for better examinations in the course of study and for sound morals among its preachers gave me great satisfaction. The strong and eloquent addresses of Drs. Spencer, Hamilton and Bwindells were greeted with demonstrations which would have startled some congregations nearer the North Pole."

Rev. Dr. R. S. Storrs, of Brooklyn, in a recent address to Congregational ministers, said: "It is not necessarily the number of people who join a church, but those who remain, that determine in the long run the character of the minister's work and influence. The Master Himself did not make so many converts, but His work went on after He departed from the earth. Speaking of his health, Dr. Storrs said that he was so frail when he came to Brooklyn that some of his friends predicted that he merely came on his way to Greenwood. 'That was true,' he continued, 'but it has happened that my stay between Brooklyn and Greenwood has been a long one.' Continuing, Dr. Storrs said: 'On my arrival in Brooklyn, I went to see a physician and asked him to give me a formula, and I have followed it closely with the best results. He prescribed that I should do my work in the daytime. This I found most difficult, because I had been in the habit of doing my writing in the night.

Somewhat, the night seemed to give me the inspiration I craved. But I gave up my night study with the excellent results which have followed."

*Harper's Weekly* of Feb. 1 contains a most interesting account of "The Kucheng Commission," by Rev. George B. Smyth, one of our well-known missionaries in Foochow, China, with a page of illustrations, showing the Methodist Mission compound; the full Commission of Chinese and foreigners in court; Ming Chiang Chek, who killed Mrs. Stewart and attempted to kill Miss Hartford; the seven men beheaded on Sept. 17; the four leaders of the massacre; the graves of the murdered missionaries in the foreign cemetery at Foochow, etc.

The multitude who are possessed with an inordinate desire "to see themselves in print," and who are so greatly offended with editors because their productions are not published, may possibly find a practical suggestion in the following fact, for which the *Critic* is responsible: "Mr. G. H. Putnam said at the meeting of the Massachusetts Library Club, the other day, that only about ten per cent. of what is written for publication is used, the other ninety per cent. representing 'a vast amount of lost effort.'"

We print the following unique letter for the benefit of our readers. The like they will probably never see again:—

NASHVILLE, TENN., May 17, 1891.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South:—

MY DEAR AND HONORED BROTHERS: I am deeply moved by your action yesterday in electing me Bishop of our beloved church. Though I might fear the responsibilities of the office, I do not shrink from the labors. Yet, with a clear conviction and deep sense of my duty, I respectfully and humbly decline to accept the position to which you have called me. I cannot with a good conscience lay down the work which I have now in hand. With perfect respect and abiding love, I am truly your brother,

A. G. HAYGOOD.

We have examined with special interest the report of the semi-centennial of the New Hampshire Conference Seminary and Female College. It is a remarkable list of names that have been associated with that institution. Our knowledge of the honored heads of the seminary does not go back of the now revered Rev. Dr. R. S. Rust. Dr. J. E. Latimer, who has well been characterized as "the foremost scholar which the first century of Episcopal Methodism has produced," was for two years our parishioner and neighbor, and preached his last sermon for us in Garden St. Church, Lawrence; the memory of Rev. Dr. C. S. Harrington loses none of its peculiar fragrance in New England; Rev. Dr. C. W. Cushing seems possessed with perpetual youth and vigor; Rev. Dr. L. D. Barrows was an epoch-making man in New England Methodism; Rev. G. J. Jenkins did excellent work in the school as he afterwards did as presiding elder and pastor, and still lives, greatly beloved by his brethren; Rev. S. E. Quimby put some of the best work of his life into the institution; Rev. Dr. D. C. Knowles was called of God to do an epochal work for the school, which will stand as his best memorial for the future; Rev. J. M. Durrell fell, therefore, into a godly succession which he has striven to maintain with fidelity and faithful service. It is indeed refreshing to spend a season in such noble fellowship.

We learn, since the above was written, that at a meeting of the trustees of the institution, held Jan. 29, Mr. Durrell tendered his resignation, which was accepted, to take effect at the end of the present term, March 24.

## Retrenchment by the American Board.

WE are much distressed because the American Board is constrained to make so great a retrenchment in its appropriations—a sum amounting to \$60,000. This means that the salaries of all the missionaries, save in Asiatic Turkey, must suffer a reduction of ten per cent. Dr. Chamberlain explains what the result will be, for instance, in the Aroostook mission: "It means backout of twelve Christian village congregations; bids 207 persons now under instruction for membership in the church to go back into heathenism; disbands thirteen schools and sends back 333 persons to darkness; closes one girls' school and shuts out the single ray of light from one hundred Hindu homes; shuts up one training school and counts in forty less trained native assistants." Dr. Smith, the senior secretary of the American Board, states that "words can hardly describe the disastrous effects on the spirits of the missionaries and on the work itself that will come from this unprecedented demand for retrenchment. It seems to call for withdrawal and retreat, and turns the face of the Board backward, instead of marching on as it has done for fourscore years in the van of missionary work."

We must confess our amazement that the Congregational denomination, in which there is so much wealth, could consent to take such action. And we must be equally frank in saying that it does not seem to us to have been necessary. If the love for the cause of missions had been cultivated in that church during the last decade as in its previous history, we cannot believe that a situation involving so much of distress and humiliation would have been reached. The cause of missions everywhere is greatly harmed thereby. There is a significant lesson and warning in this painful fact, for our own church.

## The Sunday School.

### FIRST QUARTER. LESSON VII.

Sunday, February 16.

Luke 7: 1-16.

(Read Luke 7: 1-50. Commit verses 14-16.)

Rev. W. O. Holway, U. S. N.

### THE GREAT HELPER.

#### I. Preliminary.

1. Golden Text: *They glorified God, saying, That a great prophet is risen up among us.* — Luke 7: 16.

2. Date: A. D. 28.

3. Places: Capernaum and Nain, the latter a Galilean town, on the northern slope of Little Hermon, about twenty-five miles from Capernaum. A ruined village bearing the same name still exists on the spot.

4. Parallel Narrative: Matt. 9: 1-13. The story of the widow's son is recorded only by Luke.

5. Home Readings: Monday — Luke 7: 1-19. Tuesday — Luke 7: 11-15. Wednesday — John 11: 14-17. Thursday — John 11: 22-44. Friday — Matt. 9: 27-35. Saturday — John 10: 22-29. Sunday — Eph. 2: 1-10.

#### II. Introductory.

It is scarcely more than seven miles from Kurin Hattin, on which the Sermon on the Mount was probably delivered, to Capernaum. Jesus was entering the precincts of that town, followed by an enthusiastic company, when He was accosted by a company of Jewish elders, who had come forth to meet Him on an urgent mission. The Roman captain of the garrison in Capernaum had a favorite servant who had been attacked by paralysis, and lay at the point of death. Fortunately the centurion's exceptional attitude towards the Jewish people, exhibited, as it had been, in the erection of a synagogue, had drawn to him, Gentile as he was, the sympathies of a large circle. When, therefore, the tidings came that the Great Physician was returning to Capernaum, there was no lack of honorable men to go forth as an embassy to intercede for the life that lay in peril. The elders received a gracious hearing. "Jesus went with them." But while on the way a second deputation met Him bearing a message unlike any that had ever before greeted His ears: "Lord, trouble not Thyself; for I am not worthy that Thou shouldst come under my roof; wherefore neither thought I myself worthy to come unto Thee." After this preface the deputation was instructed to assure the Lord that His presence was not necessary — only His word of might — "Say the word, and my servant shall be healed." The centurion had heard of the cures wrought by the Saviour, and recognized His superhuman ability. With this as a basis, and his own profession as an illustration, he could understand how the powers of nature should obey the commands of its Lord precisely as his soldiers obeyed his personal orders. And he sent his friends to tell Jesus so — to tell Him that he "could trust the Living Voice out of sight." Whether the "word" was audibly spoken or not, the servant was healed — instantly, perfectly. Light and joy returned to that afflicted house. The faith of the centurion was rewarded and commended. Our Lord was surprised at this exhibition of remarkable trust in a heathen and a soldier — greater than anything of the kind He had met in Israel. "He had found in the leastest what He had not found in the olive."

It was the excitement which followed this miracle, probably, that led Him to retire suddenly from that locality; for we find Him next day over twenty miles away, climbing the slopes of Little Hermon on a visit to the obscure village of Nain. Doubtless, too, moving as He was continually under the Spirit's guidance (Matt. 4: 1), there was some special need in the mysteries of grace of His intervention in behalf of the afflicted widow in this sequestered hamlet. But whatever the motive which led Him to visit the place, it is certain that sorrow in one of its most pathetic shapes met Him as He approached the gate, and challenged His compassion. A mournful procession was issuing forth, bearing on a bier the corpse of a youth, "the only son of his mother and she a widow." Tears were falling and walls of lamentation went up in the air, as the procession wound its slow way towards the rock-hewn tombs outside the city limits. Overwhelmed with sorrow, the childless mother heeded not the passers-by until she heard a voice, attuned to the sweetest sympathy, bidding her "weep not;" and looked up to see a Stranger, who paused only to bend on her a look of wondrous compassion, and then advanced and touched the bier, whose bearers, smitten by an indefinable awe, stopped in their course. "Young man, I say unto

thee, Arise!" The words were immediately obeyed. Back from the precincts that lie beyond the limit of mortal life came the departed spirit and entered the deserted tabernacle. The light returned to the closed eye; the pale cold cheek was suffused with the bloom of health as the stilled heart renewed its beating; muscles and nerves resumed their functions; and the prone form, restored to vigor, sat up. And then our Lord "completed the miracle of His power by the highest act of His love." Out of compassion to the childless He had recalled the dead son to life; now He performs an act of tender grace in delivering him to his mother. The procession went no further towards the tomb. The bearers turned back with their empty bier. Mother and son, with a joy too deep for words, returned side by side to the house which was no longer a house of mourning. The multitude, filled with wonder and fear, conversed together of the almost unheard-of event. The rumor rippled in widening circles until the tidings reached the farthest limit of Judaea, that Jesus, the new prophet of Galilee, had raised a dead man to life at the gates of Nain.

#### III. Expository.

2. A certain centurion — captain over an hundred men. Says Dr. Abbott: "The Roman army was divided into legions, answering to our army corps, varying in size from 3,000 to 6,000 men; each legion was divided into ten cohorts (regiments), usually called in the New Testament 'the band'; the cohort was divided into three maniples (battalions), and each manipulus was divided into two centuries. These last contained from fifty to one hundred men, answering to our 'company,' and each one was commanded by a centurion, answering to our 'captain.' There were thus in each legion sixty centuries, each under the command of a centurion." Servant — Matthew calls him *pais*, a boy, perhaps to indicate the tender relation existing between master and servant, or else his youthfulness. Was sick — "of the palsy, grievously tormented;" "probably a case of progressive paralysis, attended by muscular spasms and involving the respiratory movements, where death is manifestly imminent and inevitable, attended by symptoms of great distress" (Sir R. Bennett). Ready to die — R. V., "at the point of death."

3. When he heard of (R. V., "concerning") Jesus. — He could scarcely have helped hearing about Him, and a great deal about Him, dwelling as both did at Capernaum. Sent unto him. — Matthew says the centurion went himself. "These variations," says Whedon, "are fairly reconciled on the principle that 'what a man does by another he does by himself.' The act of an agent is the act of the principal. We have no hesitation to say that the king conquers a country, or that Solomon built the temple, though both were done entirely through their subjects." Elders of the Jews — probably "the college or kirk-session that ruled over every Jewish synagogue (congregation)" (Lindsay). Beseeching — R. V., "asking." Come and heal (R. V., "save") his servant — who was at his master's house.

4. Besought him instantly — R. V., "besought him earnestly." He was worthy. — He was probably either a "proselyte of righteousness," or a "proselyte of the gate." The former submitted to circumcision and adopted the Mosaic precepts entire; the latter were not circumcised and adopted only the seven patriarchal, or Noachic, precepts, viz., to abstain from idolatry, murder, incest, robbery, profanity, eating blood and animal flesh that had been strangled, and rebellion. Worthy for whom he should do this — R. V., "worthy that thou shouldst do this for him."

5. He loveth our nation — a rare thing in a Gentile, for, "generally speaking, the Jews were regarded with singular detestation" (Farrar). He hath built us a synagogue (R. V., "himself built us our synagogue") — showing both his liberality and his belief in the Jewish theism and worship.

Modern explorers tell us that among the ruins of Tell Hani (Capernaum) are the remains of a white marble synagogue of the time of the Herods. "The walls were 74 feet 9 inches long by 34 feet 9 inches wide, and 16 feet thick. The interior was divided into five aisles by four rows of columns" (Colonel Wilson). This was probably the noble Roman soldier's gift to Israel. In this building our Lord gave the discourse of John 6 (Hurlbut).

6, 7. Jesus went — gladly yielding to this appeal of faith and humility. Sent friends — probably His intimate associates or family friends. Not worthy. — "The voice of humility is God's music, and the silence of humility is God's rhetoric" (Quarles). "The Jewish elders said he was worthy of Christ's miracle; he said he was unworthy of Christ's presence" (Hall). Say in a word — R. V., "say the word;" give the order; "concluding by his own authority over his soldiers that Christ, by a more absolute power, as Lord High Marshal of all maladies, without His personal presence, could, by His bare word of command, order any disease to march or retreat at His pleasure" (Fuller).

8. I also am a man set under authority. — The meaning is, "I know how to obey, being myself under authority; and, in turn, know how others obey, having soldiers under me;" inferring, "If then I, in my subordinate station of command, am obeyed,

how much more Thou, who art over all, and whom diseases serve as their master" (Alford).

9, 10. Marvelled. — "What can be more wonderful than to see Christ wonder?" (Hall.) Not found so great faith, no, not in Israel — "where, because of the sacred writings and religious teachers, the greatest faith might be expected" (Trench). According to Matthew's account, our Lord drew from this circumstance the lesson that fell with a chilling and unwelcome sound on Jewish ears, that when many of the natural children of the kingdom should be outcast in outer darkness, many should come from the east and the west, and have seats with Abraham, Isaac and Jacob in the kingdom of heaven. Found the servant whole — healed, restored.

11. The day after — R. V., "soon afterwards;" it may, however, have been the next day. Nain. — The name means "lovely." "The rough path near the entrance of Nain [as the place is now called] must be added to the certain sites of events in the life of Christ" (Farrar). Many of his disciples. — R. V. omits "many of." The twelve are plainly meant; perhaps others also who were attracted to His teaching. Much people. — Jesus was now the popular idol.

12. When he came nigh (R. V., "drew near") to the gate. — Ancient cities were generally protected with walls, and hence the "gate" is mentioned. There was a dead man carried out (R. V., "there was carried out one that was dead"). — Burials were performed outside the walls; in this case the procession was probably making its way to one of the rock-hewn sepulchres still visible on the hillsides, when the procession which attended Jesus was encountered. Only son of his mother. — "There could be little added to the words of the Evangelist, whose whole narrative here, apart from its deeper interest, is a masterpiece for its perfect beauty — there could be little added to it, to make the picture of desolation more complete. The bitterness of mourning for an only son had passed into a proverb (Jer. 6: 26; Zech. 12: 10; Amos 8: 10)" (Farrar). She was a widow — which made her grief all the harder. Much people of the city — testifying their sympathy. Incidentally this gave to the miracle which followed greater publicity.

The body was dressed in the ordinary garments, or was wrapped in a long piece of cloth, answering to the modern shroud. The bier on which it was borne was, in the case of the poorer classes, a simple board supported on two poles. There was no coffin; the corpse was simply covered with a large cloth. Mourners accompanied the body to the grave, chanting a sorrowful refrain, broken in upon by the genuine lamentation of friends, the sympathetic expressions of bystanders and acquaintances, and the professional outcries of hired mourners (Abbott).

13. When the Lord. — St. Luke used this appellation very frequently, probably "to indicate the majesty revealing itself in His discourse and action;" or, possibly, "the fact is a sign of the spread of Christian faith. Even though St. Luke's Gospel may not have been published more than a year or two after St. Matthew's, yet St. Luke belongs, so to speak, to a later generation of disciples." Saw her. — His own mother was probably now a widow. Had compassion on her. — "Jesus, who was always touched by the sight of human agony (Mark 7: 34; 8: 12), seems to have felt a peculiar compassion for the anguish of bereavement (John 11: 33-37). The fact that this youth was 'the only son of his mother, and she a widow,' would convey to Jewish notions a deeper sorrow than it even does to ours, for they regarded childlessness as a special calamity, and the loss of offspring as a direct punishment for sin" (Farrar). Weep not. — Trench compares this "weep not" of the Saviour with the "weep not" of earthly sympathizers "who even while they speak the words give no reason why the mourners should cease from weeping;" whereas, when He came He gave an earnest of His intention to fulfill the promise, "God shall wipe away all tears from their eyes." How much weeping He has already stayed in the world!

14. Touched the bier — a detaining, halting touch; a touch which did not dread ceremonial defilement any more than when the holy hand touched the leper. Young man. — Arise — no pomp, no ritual, no "passionate, tentative struggles" like those of Elijah and Elisha; simply the calm word of power — the same word that shall one day "awaken not one, but all the dead, deliver all the divided that have fallen asleep in Him to their beloved for personal recognition and for a special fellowship of joy" (Trench).

15. Sat up — visible evidence of restored life and strength. "The Power that can raise one man can raise a thousand, a million, a world" (Hall). Began to speak — audible evidence of miraculous restoration. Delivered him to his mother — "for the man had ceased to belong to his mother." A striking peculiarity of this miracle is that, so far as the narrative goes, it was not dependent upon the faith of any one present. The mother apparently expected no intervention and was plunged in deepest grief. Her son had ceased to use his faculties in the

earthly sphere. So far as the record goes it was, primarily at least, a miracle of pure compassion.

16. There came a fear on all (R. V., "and fear took hold on all") — that reverential fear which would naturally be excited by such a marvelous and stupendous and manifestly divine exercise of power. A great prophet is risen up. — They clasped Jesus with Elijah or Elisha; or possibly identified Him, in their minds, as one of those mighty prophets returned to earth. God hath visited his people — the phrase with which Zacharias welcomed his prophet child John (1: 68). God had restored the long-lost prophetic order, and Messianic times were nigh" (Lindsay).

#### IV. Illustrative.

1. Only twice do we read in the Gospel that the Saviour marvelled — He who at other times exercised the *mirari* in divine perfection; once at the unbelief of His fellow-citizens at Nazareth (Mark 6: 6); once at the faith of this heathen. The whole history of the world may be called a continuous history of faith and unbelief, and by these two is the infallible judgment of the Lord respecting men and sinners determined (Lange).

2. Evidently he looked upon this universe with a soldier's eye; he could not look otherwise. To him this world was a mighty camp of living forces in which authority was paramount. Trained in obedience to military law, accustomed to render prompt obedience to those above him, and to exact it from those below him, he read Law everywhere; and law to him meant nothing unless it meant the expression of a personal Will. It was this training through which faith took its form (Robertson).

3. There is a legend that the Empress Helena, the mother of Constantine the Great, reproached him for being converted to Christianity. He replied by inviting her to a test of the power of her religion and his. Crato and Zeno, the famous Greek philosophers, were the judges. Zambri, the magician of Heliopolis, said, "I know the name of the Omnipotent. Let them bring me the fiercest wild bull that can be found, and when I have uttered that name in his ear he will fall dead." And so it came to pass. But Sylvester, on Constantine's side, said, "The name he has pronounced cannot be that of God, but of Satan; for Christ does not strike the living dead, but restores the dead to life. Let Zambri restore the dead creature to life." But he could not. Then Sylvester made the sign of the cross, and the bull rose up alive, and no longer fierce, but tame and gentle. It is in saying men, in giving life to dead sinners, in curing from evils, that Christ proves His divine power (Foster's Cyclopaedia).

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JOHN LEWIS CHILDS, Floral Park, N. Y.

## LONG AGO.

Mrs. A. A. Hobart.

Of times amid the gathering storms  
Of later years there come sweet memories  
Of "long ago." I hear the same soft melodies  
I learned to sing in early years, and, oh,  
How tenderly they echo, as from time to time  
With aching head and throbbing nerve  
I lie upon my bed of pain and sing  
The dear old songs of "long ago!"  
They always cheer dull hours of earthly care,  
And fan the latent heat into a flame, that  
Forces from my lips a hallelujah to His  
Glorious name.

Backward my mental vision  
Turns, within the little nook where  
First I offered secret prayer.  
To that dear spot I oft repaired,  
Made sacred because God was there.  
I see the woods, the simple arbor  
Vine tree, beneath whose shade  
I knelt in prayer with her who  
Led me to the Cross.

Two only of our little group  
Are still alive, while all the rest are  
Gathered home to sing the old new song of  
"long ago."

I see the dear old church where first  
I testified for Christ; and also him  
Who was my under-shepherd, and bear  
The loud amens that thrilled the hearts  
Of anxious ones he tried to save.  
Yes, in that "long ago" sin lost its charms  
For me, and even down to later years,  
When every circumstance of life is changed,  
My thoughts fly back to those dear scenes of  
"Long ago."

Oh, tell me not that in my  
Early years I did not know true joys!  
As time rolled past, there came an earnest  
Longing to my soul for deeper things of God.  
The answer came; and in my  
Twentieth year the seal was set  
Forever on my heart. Oh, say, can  
I forget that scene of "long ago"  
When God Himself came to abide?  
He had a work for me all unforeseen.  
A little later on I pledged my troth  
To the "good man" whose name  
I bear, and who these many years  
Has lived in heaven.  
We lived and suffered, sacrificed, and  
Tolled in the great itinerant field  
For two and twenty years.  
But since God took him, and age  
Comes creeping on, I often long to have  
Him back again and live anew  
The years of "long ago."  
Oh, yes, there is a magic charm  
In the sweet thought of "long ago!"

Portland, Me.

GENERAL SUPERINTENDENTS AND  
MISSIONARY BISHOPS.

Rev. E. W. Parker, D. D.

WE, in India, reading the papers of  
our church from America, notice  
that the bishop-question is again under  
discussion; and in this discussion the Mis-  
sionary Bishops find a place. Some pro-  
pose that we do away with the Missionary  
Bishop, and fix a Bishop's residence in each  
one of the foreign countries where we have  
extensive missionary work. This was the  
plan proposed for India when the ques-  
tion was first before the General Confer-  
ence. This question was lost, and the Mis-  
sionary-Bishop plan was accepted in its  
place. I believe that no one doubts the  
success of this Missionary-Bishop plan so  
far as India is concerned. The object  
sought by those who believed that a Bishop  
was needed in India as a leader, has been  
much more than realized. The work has  
been unified, the different parts of India  
have become united, a general campaign  
has been carried forward successfully, and  
the entire work gives great encouragement  
to all who know anything about it. Among  
all the classes, and peoples, and languages,  
and colors, that make up the India Mission  
today, with its six Conferences and nearly  
forty presiding elders, there is not a note  
of discord, but perfect harmony and unity  
among themselves and in the work.  
Among the leaders and presiding elders are  
found natives, Anglo-Indians, Eurasians,  
Europeans, and Americans, all keeping  
step under the leadership of a man we  
honor and love to follow. The result of  
this has been thousands of converts, thou-  
sands more of inquirers, and a wide-open  
door all over India for our work, so that the  
Methodist Episcopal Church Mission stands  
out prominent before all the missions of  
India as one that is moving forward, de-  
termined on success. It is evident to all  
observers that our Bishop Thoburn has  
done very much by his leadership, super-  
vision, and push, to bring about this result.  
It could not have been brought about by  
General Superintendents visiting the fields,  
however often they might have come, for  
they could not have given the work the  
leadership required for such results.

Hence I say it is evident that the Mis-  
sionary-Bishop plan has been successful in  
India. And the question will naturally  
arise whether it will be wise to so soon  
change a plan that has worked so well.

The plan proposed, to have a resident  
Bishop in each of the foreign countries,  
may work just as successfully as the Mis-  
sionary-Bishop plan has worked, if the  
right men are secured for these fields, and  
are continued in them. But when this  
plan was proposed, some twelve years ago,  
several difficulties presented themselves.  
A General Superintendent is a superin-  
tendent of the entire work, and hence  
should be selected with reference to the  
entire work, for, while he may have his  
residence in India today, he may choose to  
have his residence in America so soon as a  
vacancy occurs in one of the residences  
there. More than one Bishop has been  
pushed forward, at the time of his election,  
on account of his fitness for the Southern  
work; yet after election he may not have  
selected his residence in the South at all;  
and if he did, there was nothing to hold  
him there for a very long time. So, a  
Bishop might be selected well adapted to  
the work in China; yet he might not select  
his residence in China, but might elect to  
take one of the residences vacant in Amer-  
ica, and to leave the man last elected to ac-  
cept a residence in China; and this man  
might not be the one best fitted for leader-  
ship in a work in heathen lands. Hence  
with the present plan of selecting resi-  
dences, there would be the danger of not  
securing the best men for leadership in  
our foreign work; or, if they were select-  
ed, they might not be the best men for the  
home work; and, their health breaking in  
this severe climate, they would naturally  
become General Superintendents in Amer-  
ica. Thus neither America nor the foreign  
country would be as well served as they  
may be under the Missionary-Bishop plan.

It is very evident to all who have studied  
the question, that the work of a Bishop re-  
sident in the foreign field is very different  
from the work of the Bishop in America.  
In the foreign field special leadership is re-  
quired to give special direction to all the  
work in the line of success. The work is  
more like the work our Bishop Asbury  
did as the first Bishop of America. All men  
who are fitted for General Superintendents  
in America would not be fitted for such a  
work as is demanded in a foreign land.  
Some men would hardly find anything to do  
with our few Conferences to attend, while  
the right man would be pressed with work  
all the day long, and throughout every day  
of the year. Some years ago, when Bishop  
Andrews visited India, we talked to him  
even then about a Bishop for this land. His  
reply was: "I can see that a Bishop for  
India could do you a great deal of good, if  
you succeeded in securing just the right  
man; but, on the other hand, would do you  
harm if you got the wrong man." This re-  
mark was true then, and is true still. Hence,  
if the Missionary-Bishop plan is to be  
abolished, and Bishops' residences are to be  
fixed in foreign lands, some new rules would  
be necessary, so that the man selected for  
China, or India, or Mexico, should be set  
apart for that work especially until the  
General Conference should order different-  
ly.

The development of the work in India  
has been such that the leadership of a  
Bishop is required in every part of the field.  
In the Northwest, where our work has been  
very successful, and where we have so many  
thousands of converts and inquirers, there  
is a great need of special leadership and di-  
rection all the time. Our District Confer-  
ences are our most important Conferences  
in India in many respects. The District  
Conference is often much larger than the  
Annual Conference. I have myself presided  
at a District Conference of over three hun-  
dred members; while the Annual Confer-  
ence, which included that district, had not  
more than the sixty members. This is  
brought about by our trying and training  
our native preachers for a number of years  
as local preachers before they reach the  
Annual Conference. There are at present  
twenty of these districts in the two Confer-  
ences of the Northwest. A number of these  
are under native presiding elders, and  
every one of these Conferences should be  
presided over by a Bishop so as to give gen-  
eral system and direction to this entire work  
of training and building up our new con-  
verts into a worthy church of Christ. Every  
other part of our field has District Confer-

ences, which should also be presided over  
by a Bishop, thus keeping our entire work  
in harmony, and leading every district  
toward success. From this it will be evi-  
dent that a Bishop in India has work enough  
before him, and that he should be a man  
who understands the language of our new  
converts and can lead to success.

The special reason that is given for a  
change of plan is that the work now under  
the special Bishops should be placed under  
the General Superintendents again. It  
seems to be taken for granted that the work  
which is under a Missionary Bishop is no  
longer under the General Superintendents;  
but why this should be so, it is not so easy  
to understand. Should a General Superin-  
tendent visit a mission-field under a Mis-  
sionary Bishop, and desire to be superin-  
tendent over the Bishop of that field, and  
to set that Bishop aside or use him as he  
would use a presiding elder, simply to  
show him the work, such a course would be  
offensive to all in that mission-field; but  
should the Disciplinary plan be carried out,  
that the "Missionary Bishop is not subor-  
dinate to the General Superintendents, but  
is co-ordinate with them in authority in the  
field to which he is appointed," this plan  
would be satisfactory to all concerned. The  
General Superintendent would visit the  
field under the Missionary Bishop, and these  
two co-ordinate Bishops could together ar-  
range the work of that field for that year.  
Whatever plans may be arranged by the  
next General Conference, we in India are  
very anxious that no arrangement should  
be made which will take from us the direct  
leadership of a Bishop who knows India  
and its people, and who can talk to our  
native preachers and their converts in their  
own language.

Lucknow, India.

MEMORIES OF REV. W. H. H. PILLS-  
BURY, D. D.

Rev. O. W. Scott.

HE was my Conference classmate, and  
when the announcement of his death  
appeared, memory at once became busy recall-  
ing our past fellowship. We joined the Maine  
Annual Conference together, in May, 1880. The  
Conference convened that year at Brunswick,  
with that prince of pulpit orators, Bishop Simp-  
son, presiding. Pillsbury was stationed at  
Kittery ("Foreville," as it was then called),  
near the Navy Yard, where many of his parish-  
ioners worked for the Government. My charge  
was South Berwick, and both being on Port-  
land District, gave us frequent opportunity of  
meeting.

I soon discovered that my friend possessed an  
unusually logical mind, and that he gave prom-  
ise of becoming a preacher of power. The pe-  
pers which he prepared for the ministerial gath-  
erings of the district, the sermons delivered  
at the camp-meetings on old Kennebunk cam-  
pground, and even his impromptu speeches, all  
possessed those qualities which awakened the  
admiration of his friends and emphasized the  
promise which the future revealed in fulfill-  
ment.

Mr. Pillsbury was naturally quite diffident,  
and it was a genuine hardship for him at first to  
face the "great congregation." To overcome  
this natural shyness, the Kittery people told me  
that in those days of difficult beginnings he  
would fasten his eyes on the stove-pipe (which  
ran through the centre of the house), never  
taking them therefrom until the sermon was  
finished, except, possibly, to glance at the text.  
But he bravely overcame this timidity in later  
years, as, in zealous and convincing utterance,

he preached "the glorious gospel of the blessed  
God." After his transfer to Iowa he filled  
many of the chief pulpits of Methodism in  
that Methodist State.

I recall a touching incident of his army life  
as related, one day, in my presence. His regi-  
ment was with Burnside's command in 1862.  
(He could not have been over twenty years of  
age.) They were ordered against Fredericks-  
burg. The rebel forts were impregnable. The  
Union army were drawn up for the anticipated  
charge. Shot and shell swept the field. The  
troops were ordered to lie down, to lessen ex-  
posure and decrease the slaughter already  
begun. Pillsbury's regiment availed itself of  
this temporary relief; and he said, "As I lay  
on the ground I took my Bible from my pocket,  
and it opened itself to the ninety-first Psalm,  
and my eye rested, first of all, on the seventh  
verse, and I read: 'A thousand shall fall  
at thy side, and ten thousand at thy right  
hand, but it shall not come nigh thee.'"  
He proceeded to say that he was greatly com-  
forted by the text, and received it as an assur-  
ance of safety from the surrounding dangers.  
He passed through the awful carnage of that  
battle without a scratch, and, if my memory  
serves me right, was not wounded during his  
entire service.

As a soldier of Christ he was courageous and  
faithful; and, having endured the conqueror's  
hazard, he has ascended to wear the conqueror's  
crown.

I lay this simple wreath upon the grave of my  
friend and brother.

Willimantic, Conn.

a runaway  
Train

Sometimes, through acci-  
dent or neglect, the control  
over a train is lost and it  
speeds down the grade at a  
terrific rate. It is so easy to  
go down hill; but the journey  
back is slow and hard. Have  
you been climbing up in  
strength, accumulating force,  
ready for the new work of  
spring? Or have you been  
going the other way, losing  
ground?

**Scott's Emulsion**  
of Cod-liver Oil, with the hypo-  
phosphites, checks the down-  
ward course. It causes a  
halt; then turns your face  
about, toward the top of the  
hill. You cannot do anything  
without good blood: Scott's  
Emulsion makes it. Your  
tissues must have the right  
kind of food: Scott's Emul-  
sion furnishes it. Your ner-  
vous system needs a tonic:  
Scott's Emulsion supplies it.  
You need a better appetite:  
Scott's Emulsion gives it. You  
have hard work ahead: Scott's  
Emulsion prepares you for it.  
Take no substitute.

Just as good is never as good as  
**Scott's Emulsion.**

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Compound Oxygen thoroughly, and the Electric battery, but they helped me very little. On Dec. 17, 1891, I  
commenced using the Electropoise, and continued it about four months. During this time my disabilities were  
greatly removed. In the course of a year from the time I commenced using it I enjoyed almost perfect health,  
which has continued to this date. I have great faith in it." REV. J. H. MANSFIELD, Athol, Mass.

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## The Conferences.

(Continued from Page 5.)

profitable meeting. Rev. E. T. Hutchins is closing his third year with this people. The membership of the church has been increased in these three years by more than thirty additions.

**White River Junction.**—Several have recently joined the church on probation. A good interest prevails in the church, and souls are seeking Christ. The pastor, Rev. Andrew Gillies, has crowded houses—the best, it is said, in the history of the church.

**Woodstock.**—Rev. Mr. Harned supplied the pulpits at Woodstock and Quabbin very acceptably on Jan. 26. The pastor, Rev. J. D. Beeman, attended the quarterly meetings at Granville, Hancock, and Rochester, taking the work of the presiding elder, who was injured in a carriage accident the week before so as to confine him to the house.

**Wilmington.**—Rev. R. C. T. McKensie, the pastor, is on the sick list, being prostrated by over-work. He has not been able to occupy his pulpit for two or three weeks. Mrs. Spencer, aged 83 years, the mother of Mrs. Richard Morgan, met with a very painful accident recently. She slipped on some ice and fell, breaking her hip. Her recovery is doubtful. She has been for many years a highly-respected member of our church at Wilmington.

**Northfield.**—Hon. Frank Plumley, an honored layman in our church at Northfield, and superintendent of the Sunday-school, lectured in Hadding Church, Barre, Feb. 1, on temperance.

**Brattleboro.**—The popular pastor, Rev. A. J. Hough, visited Concord, N. H., last week and lectured in First Church, where Rev. Elihu Snow, formerly of this Conference, is pastor.

**Brattleboro.**—The local paper, in referring to the pleasant gathering at the parsonage on the twenty-third anniversary of the wedding of Rev. and Mrs. A. J. Hough, on Jan. 23, says: "The Methodist parsonage on High Street was filled almost to overflowing on Wednesday evening, when an Epworth League social called together a large number of Rev. Mr. Hough's parishioners. The day was the twenty-third anniversary of Rev. and Mrs. Hough's marriage, which was marked by the presentation of a purse of \$23 and other substantial gifts by the church people. The occasion was an enjoyable one. A program presented during the evening included a piano duet by Misses Matthews and Wells, piano solos by Miss Matthews and Mrs. Higley, songs by Mrs. Eddy and Harry Smith, reading by Mrs. Beaman, and selections by the band and guitar club."

**East Dover.**—Revival services have been held four or five evenings in a week for three or more weeks. A good interest has prevailed, and nearly a score have begun the Christian life. Pastor Fairbanks has been assisted by Rev. C. E. Flint, of South Royalton.

**Ludlow.**—Mrs. Sophia L. White, an aged member of our church, passed triumphantly to the rest of the eternal home last week. She has been an earnest and devout Christian for many years. Rev. H. A. Spencer presented the interests of the Seminary last Sunday morning at Proctorsville, and at Ludlow in the evening.

**Chelsea.**—Rev. H. F. Forrest is closing his third year with this people. A good work has been accomplished in these three years. The church has been thoroughly repaired at an expense of nearly \$1,000, the congregations have increased and the church is in good condition. The pastor writes: "The spiritual tone of our meetings has improved considerably of late, and the young people's meeting has had a much larger attendance than ever before. A few have been converted, I trust."

**Rochester.**—At the union meeting last Sunday evening Rev. J. D. Beeman, of Woodstock, preached and administered the sacrament. At the close of the service several rose for prayers. An excellent spiritual interest prevails in Rochester. Rev. Wm. N. Roberts, pastor.

L. L.

### St. Albans District.

**Bakersfield.**—At the eleventh meeting of the Franklin County Christian Temperance League, held at Bakersfield, Jan. 24, the forenoon service was principally occupied by remarks by Rev. G. L. Story, followed by Rev. Clark Wedgeworth, of Sheldon.

**Richford.**—Seventy-five conversions are reported from the recent union protracted meeting.

**Sutton.**—The Junior Epworth League, to the number of thirty-six, were recently entertained at the parsonage by Mrs. W. P. Stanley.

**Alburgh.**—Charles H. Clark, an old steward, died Jan. 27. He was one of the oldest citizens and highly esteemed by every one.

**St. Albans.**—The total membership of the school is 488; the number of teachers is 24; the number of officers, 9. The average attendance during year 1895 was 206. Cottage prayer-meetings continue.

**Moretown and South Duxbury.**—A series of revival meetings has just closed at South Duxbury. There were over twenty seekers of pardon and pure hearts. Rev. H. F. Reynolds assisted, commencing on watch-night. The pastor's family were substantially remembered with tokens of love and good-will on Christmas Eve.

**Enosburgh Falls.**—The revival services are drawing crowded houses. Sunday, Jan. 26, over thirty came forward for prayers.

**North Hero.**—Rev. George Burke is visiting in Montreal. His pulpit was occupied Sunday by Rev. Henry Hazen.

**Franklin.**—The people of this charge kindly remembered their pastor and family with a donation of \$50. Rev. S. H. Smith is happy in his work.

**Waterville.**—Presiding Elder Sherburne preached at the Union Church to a large audience, Sunday evening, and administered the Lord's Supper. Rev. Mr. Howard assisted in the services.

**Morrisville.**—The News and Opinion says: "Murray Buck's woods, down at the Malvern farm, was the scene of a chopping bee last week, he having given a dozen cords of wood for the use of the Methodist church if others would cut and gather it." An example worthy of imitation!

**Richford.**—Rev. E. L. Nason baptized 11 persons at the church on Sunday last. Some of the people attended revival meetings at Enos-

burgh Falls, which are deepening and extending interest in the work of soul-saving.

D.

### St. Johnsbury District.

**St. Johnsbury.**—The third quarterly conference of Grace Church unanimously voted to ask the presiding elder to request the Bishop to return Rev. Thomas Tyrie, the pastor, for the third year. This is a most worthy acknowledgment of what has been thus far a pastorate of phenomenal success. Under the present administration Methodism in general and Grace Church in particular have come to the front in the scale city, and no man in town is more universally respected, or has a wider or better influence in determining the morals of the place, than Mr. Tyrie. Repeatedly responding to numerous outside calls, he never neglects his home work, but is constantly leading his unusually large congregations to a higher and better life.

**Derby.**—Fourteen have been recently received on probation, and some will soon be received from probation, and also by letter. The week-evening meetings are larger than for a long time. Pastor F. T. Clark, alert for anything helpful, is soon to start a home department to the Sunday-school.

**Lyndonville.**—Rev. J. E. Farrow, of Hardwick, gave his popular illustrated lecture on "Three Links" before the local Odd Fellows Lodge in behalf of the Gull Odd Fellows Home in Ludlow.

**Prof. De Motte,** who is lecturing in first-class courses throughout the State, attended the Sunday morning service at Grace Church, St. Johnsbury, and afterward spoke to the children; later on, giving an address to the Junior Readers at the North Church. Both the father and grandfather of Prof. De Motte were Methodist ministers, and the Professor is not ashamed of the church of his ancestors.

**Danville.**—The Epworth League was advertised to give an entertainment the evening of Jan. 20, with addresses or readings by H. Burbank and S. C. Carrier.

**Irasburgh.**—There was scheduled a genuine donation and oyster supper at this place last Friday for the benefit of Pastor P. N. Granger. Rev. Dr. Howland, of Barton Landing, was to give a lecture in connection therewith.

**Newport Centre.**—Jan. 15, nearly two hundred parishioners of Rev. and Mrs. W. J. McNeill gathered in the G. A. R. hall for the annual pastoral visit. The entertainment consisted of literary exercises, including an address by the pastor, and was followed by an oyster supper, the net proceeds being \$52. Pastor McNeill and family are held in high esteem, and there seems to be a general desire for their return another year. The congregations are large, and the converts are all doing well. The Sunday-school was recently organized by the election for the third consecutive year of W. L. Coburn as superintendent. Ninety-eight were in the school, Jan. 12. Wednesday evening, Jan. 22, a large company gathered at the home of Rev. Charles W. Morse, a former pastor now residing within the parish limits, the visit taking the form of a pound party—pounds to the amount of \$18 being left behind as a token of regard. Mr. Morse has partially recovered his health, and is able to do cabinet work and the like, but does not expect to be sufficiently strong to receive an appointment another year.

**Rev. H. A. Spencer.**—At a meeting of the board of trustees of the Montpelier Seminary, held recently, several important items of busi-

ness were discussed and dispatched. Among other things it was decided not to employ a financial agent the coming year. The work of Mr. Spencer, who has held this position for the last three years, and who has put an energy, enthusiasm and affection into the work rarely given to a task of that kind, was highly commended, and the management feel under great obligations to him for his efficient services in the critical period through which the school has recently passed. He has done for the institution what no other available man could have done, and the trustees would undoubtedly have voted unanimously to retain his services had it been thought wise to employ any one in that capacity. But Mr. Spencer has spoken in the interests of the school in nearly every pulpit within our patronizing territory, and has very largely done any work which could well be done at present in soliciting from men of wealth. Hence it was thought wise to make the change indicated for a few years. This will leave Mr. Spencer free to re-enter the pastorate, in which he has been very successful for many years, and which he reluctantly left at the solicitation of the trustees three years ago. Any change in this or any other Conference which may be fortunate enough to secure his services will be sure of a man who has ability, experience, tact, energy, enthusiasm and piety, and who has a record of uniform success as pastor, presiding elder and financial agent.

RETLAW.

## Maine Conference.

### Lewiston District.

**West Harpswell.**—Sunday morning, Jan. 19, C. Wilber Abbott, who had been struggling with consumption for nearly two years, went triumphantly to his reward. His last words to his father at his side, "No death here," were but expressive of the life he had been trying to live since a loved and only brother was called home nearly four years ago. He was the son of Rev. C. M. Abbott, pastor at West Harpswell, in which place he started and sustained, while health permitted, the first paper ever published there—the Ocean Breeze. In his short stay among the people he had won many true friends both in and out of church circles. The funeral services were conducted by Rev. W. H. Gowell, of Long Island, at the home. Father, mother, and a sister of fourteen are in deep affliction, yet in glorious anticipation.

### Portland District.

**Kennebunk.**—A love-feast was held Friday evening, Jan. 27, before the quarterly conference. The vestry was crowded and two sought the Lord. About twenty have recently been converted. A revival spirit prevails, and the meetings are enthusiastic.

**Kennebunkport.**—At this place there is a noteworthy increase in the congregations. The pastor has been preaching upon some special subjects of interest that have been much appreciated. One sought the Lord in the young people's meeting on the Sabbath of our last visit.

**West Kennebunk.**—The congregations are the largest that we have ever seen at this place. There is quite a religious interest in the children's meeting led by the pastor, Rev. H. L. Williams. All the Kennebunk appointments are now favored with prosperity.

**Woodfords and East Deering.**—At the last-named place there has been quite an increase in the attendance upon the Sunday-school. There

is also a prosperous school at Woodfords, and eight conversions of members for the year are reported. The pastor and family received holiday gifts. The church has had a prosperous year.

**Saco.**—This enterprising church has raised something more than \$170 for Bishop Thoburn's work. This was done by a quilt scheme started by Mrs. James Smith. When the work was completed, a missionary meeting was held in the vestry, and an address was given by Rev. Mr. Stacy, pastor of the Free Baptist Church, who has been in India. There are frequent accessions to the church.

**Kittery.**—A gracious revival is in progress in this place. Before Jan. 20 twenty-one persons had started in the Christian life, and the meetings were still in progress.

**Biddeford.**—The funeral of James Andrews, one of the most prominent members, was held in the church, Jan. 30. Though at an hour when people were at business, the audience-room was well-filled. There were seven or more preachers present. The pastor, Rev. H. E. Frohock, made remarks and offered prayer, and Rev. C. A. Southard, a special friend and an ex-pastor, gave an address.

## New England Conference.

**Boston, Preachers' Meeting.**—Rev. J. D. Pickles gave a brief address upon his observations of Scholastic, the Denver healer. Dr. V. A. Cooper spoke earnestly of Wiley University, Marshall, Texas. He urged upon the Meeting the interests of this very useful institution, and made a special plea for its library. He would forward free any books sent to care of C. R. Magee. Rev. J. W. F. Barnes explained the commutation and parole system of the Massachusetts Prison system. Rev. E. M. Taylor presented the following resolutions, which were unanimously adopted:—

WHEREAS, the treatment of Bishop Arnetti by several of the leading hotels of the city of Boston has aroused the consciences of the liberty-loving people of our community, and violated the law in reference to discrimination against a brother on account of color, therefore

Resolved, That we enter our solemn protest against such unchristian treatment, and we further request all lovers of American freedom to do all within their power to create a public sentiment that shall make a repetition of such unjust discrimination against our brother in black impossible.

Evangelist Smith, working at the People's Temple in this city, was introduced, and made a very pleasing and fraternal address. He was most kindly received.

### Boston South District.

**Boston, Tremont St.**—This is the sixth week of continuous service night after night, except Saturdays. A quiet but very gracious work is in progress. Conversions are frequent. Some of them are of very marked and old-time power. Neighboring preachers are assisting the pastor, Dr. Pickles.

**Boston, First Church.**—Beginning with watch-night, special services were held every evening in January, except Saturday, conducted by the pastor, Rev. C. L. Goodell. The results are seen in the marked deepening of the spiritual life of the membership as well as in a large number of conversions. Since these meetings began 61 have been added to the membership of the church and more will be received soon.

**People's Temple.**—The revival services begun in this church the first of January by "Gipsy"

(Continued on Page 13.)

# A Cloud of Witnesses.

Most people are skeptical about the cure of Asthma, Catarrh, Bronchitis and similar diseases, and this advertisement is intended for any "doubting Thomas" who is a reasonable person. Are you open to conviction? We know from thousands of letters (hundreds from readers of this paper, in which we have advertised for months) that Hyomei, the new and wonderful Australian "Dry-Air" treatment, comprised in

## Booth's Pocket Inhaler Outfit, by mail, \$1.00

relieves 99 out of every 100 people who try it, and cures 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women whom you must believe—you can't help yourself.

### Bronchitis.

Hon. FRANCIS H. WILSON, Member of Congress from Brooklyn, writes:

Temple Court, New York City, November 26, 1894.

My Dear Mr. Wyckoff: On your suggestion, I procured from your friend, Mr. Booth, one of his Pocket Inhalers. It has worked like a charm.

Bronchitis has entirely disappeared, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. There is certainly a great field for a remedy having such merit.

Cordially yours, F. H. WILSON.

[The above is to the late W. O. Wyckoff, Esq., President Kensington Typewriter Co.]

### Colds.

Boston, Mass., July 30, 1895.

In my family of three we have used the Hyomei, and have been perfectly satisfied with the result. None of us have had a cold since we have had it. I believe it is a great preventive as well as a cure.

Rev. STANLEY BRIDGES,

10 Carter Street.

### Loss of Voice.

Brooklyn, N. Y., February 1, 1895.

Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the "Pass-It-On-Society."

Sincerely yours,

Rev. J. M. FARRAR, D.D.

Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet will prove that Hyomei does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

### Asthma.

Deer Park Parsonage,

Baltimore, Md., Oct. 7, 1895.

The Pocket Inhaler came Friday morning. Mrs. Honey had been suffering severely for three weeks daily with Asthma. As soon as the Inhaler came, she began using it, and after a few inhalations, the Asthma ceased, and now, Tuesday, it has not returned. She has had this trouble since she was seven years old, and is now forty. We have spent hundreds of dollars in search of relief, purchasing everything we saw advertised.

Rev. GEORGE H. HONEY.

### Catarrhal Deafness.

Syracuse, N. Y., March 6, 1895.

Having been personally relieved from Catarrh through the use of an Inhaler charged with Hyomei, I take pleasure in recommending it most highly. Mr. H. H. Warner, of Rochester, of Warner's Safe Cure fame, according to his own statement, made in the presence of a friend of mine, Dr. Frank E. Howe, Barrett House, Broadway, New York, has been cured of Catarrh and Catarrhal Deafness of several years' standing through the use of Hyomei.

E. G. WYCKOFF, No. 209 Genesee Street.

### Chronic Cough.

Manchester, Mass., March 26, 1895.

Inclosed find \$1.00 for Pocket Inhaler outfit. The one I bought of you for my mother did her a world of good. She writes me that her cough is completely cured. Success to you.

ABER J. GANNETT.

### Catarrh.

Boston, Mass., April 30, 1894.

I had Catarrh for twenty years, and the last ten years (passed in this great establishment) I suffered fearfully. It extended to my throat; the base of my tongue was badly affected. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely cured, and now, after four months and no return of the disease, I can say, permanently—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to endorse this statement.

EDWARD R. B. GIBSON.

### Consumption.

Buffalo, N. Y., August 21, 1895.

In thirty years' experience in the practice of medicine, I have never given my name in support of a proprietary remedy; for I have never seen one that performed all and more than was claimed for it, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding) for I believe it a duty I owe to humanity. Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption, in an advanced stage, which by the use of the Inhaler one hour a day, and the Pocket Inhaler ten minutes every hour, with no other medicine, in four weeks, was transformed into an assured recovery; I believe in it for itself for what it has done, and I gladly add my name to the "Pass-It-On-Society."

S. H. MORRIS, M.D., 150 Franklin St.

P. S.—You are at liberty to use this as you may deem best.

BOOTH'S

R. T. BOOTH, 18 East 20th St., New York.



## Our Book Table.

**The Pilgrim Fathers of New England and their Puritan Successors.** By John Brown, B. A., D. D. With illustrations from Original Sketches by Charles Whymper. New York: Fleming H. Revell Company.

In the battle between the Roman Catholic French-Spanish and the Protestant English civilisations in America, the key-point was at Plymouth. The Pilgrim was the Blucher of that earlier engagement, who turned the tide against the oncoming hosts of Rome. Spain, which had discovered the New World, was mistress of the seas. Her foot already burned the soil of the south, and the France of the Grand Monarch had planted her medieval institutions on the St. Lawrence. The situation seemed to insure the continent to the papal faith and civil order; the possession of the extremes made almost certain their early dominance over the great central regions, now known as the United States. At this moment of high expectation and of the almost assured triumph of the ancient faith and order, the "Mayflower" dropped anchor in Plymouth harbor and sent forth on land a small band destined not only to hold the central lands, but to wrench from their earlier possessors those on the Gulf of Mexico and the St. Lawrence. The importance of the Pilgrim settlement was not at first seen by either side. It was one of those unnoted forces, often used by Providence to check the ambition of the great and to effect His own purposes of truth and human progress.

Within the last fifty years the importance of the Pilgrim settlement has induced researches in regard to its origin in England. The finding of Bradford's "History of Plymouth Plantation" inspired new inquiries in both Old and New England. State papers, old letters and private memorials have been everywhere ransacked for information. Dr. Hunter on the other side, and Dr. Dexter, Sumner, Barry, Bacon, Palfray and others on this side, have given us volumes of great interest and importance; but we have noticed no book on the subject of such singular interest and value as Dr. John Brown's "Pilgrim Fathers." It indicates careful and wide research. The author is always master of his material, holding facts well in hand and reorganizing them in almost perfect form. Each incident or statement comes in in its proper place in an easy and natural way to give completeness to the narrative. His perspective is always admirable. He joins to the wide outlook minute and careful scrutiny of his main points. Unity and comprehensiveness characterize his book. We go on to the end with unflagging interest, only wishing, as we come to the final chapter, that the author had kept on. In a word, it is a model monograph.

Dr. Brown traces the movement from the spring-head in Scrooby and Austerfield on through Holland to the planting at Plymouth, giving a singularly clear and neat account of each step in the way. After following the fortunes of the Pilgrims for seven years at Plymouth, he goes back to trace the course of the other Pilgrim train which settled at Boston. Lincolnshire has the honor of being connected with the origin of the settlements both at Plymouth and Massachusetts Bay; the one going forth from Gainsborough and the other from Lincoln. He closes his narrative when the emigrants get well settled at Boston and other places in New England. The author of this attractive history is well known in England as the scholarly Puritan pastor of the church at Bunyan Meeting in Bedford, and the author of a "Life of John Bunyan" of unsurpassed interest. His "Pilgrim Fathers" and "Life of John Bunyan" will stand side by side as two incomparable books. Dr. Dunning of the *Congregationalist* furnishes an appreciative introduction, and the illustrations will give special pleasure to any one interested in the early home of Congregationalism.

**St. Paul the Traveller and the Roman Citizen.** By W. M. Ramsay, D. C. L., LL. D. New York: O. P. Putnam's Sons.

Prof. Ramsay of Aberdeen, author of this volume and one of the best furnished scholars of our time, is an expert in the history and antiquities of Asia Minor, under the Romans. He studied the primitive church in its setting in the Empire. "The Church in the Roman Empire before A. D. 170" exhibits wide research, deep insight and sound judgment. In the present volume he makes use of his extensive knowledge to illustrate the history of St. Paul's labors. His special sources are the Acts of the Apostles and the Epistles of St. Paul. The Tübingen criticism regards the book of Acts as a redaction of the second century from fugitive tracts of little value, but our author accepts it as a capital authority, prepared by Luke about A. D. 70-81, and written from careful study and personal observation. He begins with the early life and conversion of the Apostle and traces his course in his several missionary journeys to his imprisonment and death in Rome. He turns an electric light upon the course; a narrative, often obscure, is burned into visibility, and, in many cases, into great distinctness. You see Antioch, Galatia, Ephesus, Philippi, Corinth and Rome as they were in the first century of our era, and you get fresh views of the church as it existed under the early emperors. Like the author's earlier works, "St. Paul the Traveller" makes an important contribution to the literature of Christianity as it existed, in Asia Minor especially, under the Roman Emperors.

**Antipas, Son of Chusa, and Others Whom Jesus Loved.** By Louise Seymour Houghton. New York: A. D. F. Randolph & Company. Price, \$1.50.

"Antipas" is a story designed to furnish a picture of the time of our Lord's residence on

earth, by going outside of the twelve and the seventy. The expectation of the Messiah among the Jews was a providential trend of thought the author endeavors to trace in the gradual change of views of those who loved Him, as His life and teachings led them more and more to a true apprehension of His Messianic character and calling. "Antipas" is at once a story and a parable, good for both old and young. It brings us into the age in which the Son of Man was revealed, and makes us acquainted with the ideas and feelings which prevailed among the people of Judea when John began to proclaim the message of repentance and when Jesus was about thirty years of age.

**Metaphors, Similes, and Other Characteristic Sayings of Henry Ward Beecher.** Compiled from his Discourses. Reported by F. J. Hildwood, with an introduction by Homer A. Sprague. New York: Andrew J. Graham & Company. Price, \$1.

The brain of Henry Ward Beecher was full and active. The sum of his knowledge seemed to be ever at command, and his mind was a sort of mirror to reflect it. He was a master of speech for the average man. His points were made and urged home by various figures of rhetoric, a considerable collection of which is found in this volume. They are the brilliant passages of a great orator, struck off at white heat and inspiring to all who read them.

**In the Path of Light around the World.** A Missionary Tour. By Rev. Thomas H. Stacy. Illustrated. New York: Fleming H. Revell Company.

This handsome volume is at once a book of travel and a chronicle of missionary success. The traveler follows in the wake of the bands of missionaries as they have girdled the globe. A trail of light lies along their course. The author started from New York, and from the Golden Gate passed to Japan, China, India and Palestine on his way home. He did not look with the eye of a pessimist; he saw good in the missionaries and their work. The illustrations are numerous and excellent, most of them taken during the tour. The descriptions are brief and graphic.

**A GUIDE TO SYSTEMATIC READING IN THE ENCYCLOPEDIA BRITANNICA.** By James Baldwin, Ph. D. (The Werner Company: New York and Chicago.) The "Encyclopedia Britannica" is a monument of condensed and accurate learning. Its twenty-five quartos constitute a library of treatises written by experts and embodying the most reliable knowledge on the various subjects treated; and its subjects include the wide range of human knowledge. But to the ordinary student it is like an interminable forest. He wants a guide to direct his steps. This our author has endeavored to be and has performed his task in a very satisfactory way. He has arranged several reading courses. He gives five courses for boys and girls; fifteen courses for students on history and the sciences; and thirty-five courses on the various trades, occupations, professions and kinds of business. This book would have great value if the author had gone no further, but this is the least part of what he has done. He refers to the articles and paragraphs in the "Britannica" where all these matters can be found. In a word, he has systematized the stores of knowledge contained in that great work and made detailed references to its ample and rare learning. With the "Britannica" and this book in hand, a person will be in touch with all sorts of information, and information the most reliable. — **THE CORONATION OF LOVE.** By George Dana Boardman. (Philadelphia: American Baptist Publication Society. Price, 75 cents.) Love is an inexhaustible theme. Many have sounded this deep sea; no plummet has touched the bottom. Infinite resources are in it. If we cannot measure the depths, we may each dip with our little cups from the ocean above. Our author uses an alabaster cup to furnish us with a refreshing draught. He draws attention to the nature of love, to love as the indispensable grace and the exquisite grace, and to the immortality of love. The coronation of love rounds out the tiny treatise. It is printed on firm, clear paper, daintily bound in silk and enclosed in a box. — **WITH BIRDS AND FLOWERS.** By Isaac Bassett Choate. (New York: Home Journal Print.) This small volume contains a hundred flocks of song of the summer world. The bird and the flower — two chief sources of delight to man in his summer life — make the staple of the book. The author shows a sympathy with Nature in her delicate forms and gentle moods. — **THE HYMNAL FOR SCHOOLS.** Edited by Charles Taylor Ives and Raymond Huntington Woodman. (New York: Fords, Howard & Hulbert. Price, 50 cents single copy; \$35 per one hundred.) In form and substance this is a model hymnal. It is firmly bound and printed on good paper with clear type. The variety of matter is large. No tune is introduced which the average pupil cannot master. On the page with each hymn we have ample information as to time, metre, author, composer, dates of birth and death, and the time of composition of tunes. The editors have had much experience in teaching music in schools and church choirs and Sunday-schools. — **GOSPEL PICTURES AND STORY SERMONS.** By D. W. Whittle. (Chicago: Bible Institute Association.) This is a tract-book, issued semi-monthly at \$2.50 a year. Each sermon is built on a picture. There are sermons on poison, the magnet, the candle, the heart, and the commandment. The truth is ingeniously presented to the eye. — **SUBSTANTIAL CHRISTIAN PHILOSOPHY; or, True Science in Harmony with Nature, Man, and Revelation.** Designed for Young People. Compiled by William Kent, M. D. (New York: John B. Alden.) Of course the philosophy at

the basis of this work is the substantialism of Dr. Wilford Hall and his associates. According to these authorities everything has a material base. Electricity, heat, light, and even spirit, are substances, tenuous forms of matter. God is material, has a form, has a face, eyes and hands. The substantial element underlies every appearance. It is a phase of anthropomorphism which has always found favor with certain classes of people. In this book substantialism is ingeniously dovetailed into the Christian system. — **RESPONSIVE READINGS.** Selected from the Bible and Arranged under Subjects for Common Worship. By Henry Van Dyke. (Boston: Ginn & Company.) We have here a model book. Prepared originally for use in the chapel of Harvard University, the author has revised and enlarged the work in this edition, adapting it to "the religious services in other colleges and schools, and also in churches which desire to make responsive reading of the Scriptures a brief, simple and profitable part of common worship." The author adopts the topical rather than the chronological method. The selections are brief and arranged in reference to the great truths of religion and the cardinal demands of faith and life. The Ten Commandments, the Lord's Prayer and the Apostles' Creed are added. — **MYSTERY OF THE GOLDEN CLOTH; A Story of the Christ.** A Book of the Ages. By Jasper S. Hughes. (Chicago: The White Star.) "The Golden Cloth" is a book containing an account of Christ's conquest and final rule over the world in the New Jerusalem. The symbolism of Revelation is followed, and the symbol is fitted into history. The book is well written and the adjustments are ingenious. As to how far his interpretation of the symbols of John has been, or is to be, realized in history, there would be different views. — **YOUTHFUL ECCENTRICITY A PRECURSOR TO CRIME.** By Forbes Winslow. (New York: Funk & Wagnalls Company. Price, 50 cents.) Dr. Winslow is a member of the Royal College of Physicians, London, and physician to the British Hospital for Mental Diseases. An expert neuropath, of wide experience on both sides of the Atlantic, he has authority to speak on this important subject. The departure of the mind from the right line towards either insanity or crime is often first detected in the eccentric ideas and acts of the child. The mental equilibrium, in the author's view, can usually be restored by the co-ordinate education of the heart and head. The book will be valuable to all who have care of the young. — **THE LORD'S TEACHING.** By Rev. James Robertson, D. D. (New York: Anson D. F. Randolph & Company. Price, 30 cents.) This is an admirable little manual on the teaching of our Lord for the use of Guilds, Leagues, and Bible classes. It contains thirteen chapters on the manner, method, subjects and basis of His teaching. The design of the book is to give Christ's teaching as distinguished from that of the Apostles. — **LET US DRAW NIGH.** By Rev. Andrew Murray. (New York: Anson D. F. Randolph & Company. Price, 50 cents.) We have here a small manual of devotion, being a meditation on Hebrews 10: 19-25. The author tells how a soul may abide continually in the secret of the Lord's presence. The twelve chapters of this little book are a part of the author's larger work, entitled, "The Holiest of All."

## Magazines.

— The *Bookman* easily takes a first place among literary journals. It is fresh and bright and appetizing throughout. The illustrations are not a small part of its attractiveness. In "Chronicle and Comment" one obtains the very latest literary gossip and news. In the January issue the publication of Ian Maclaren's first novel, "Kate Carnegie," is begun (in co-operation with the Outlook). The book reviews of this magazine are especially discriminating and valuable. No person of literary tastes can afford to be without the *Bookman*. (Dodd, Mead & Company: New York.)

— *Book News* for January presents a portrait of John Kendrick Bangs (detached), with a biographical sketch. In the table of contents

## A Good Almanac

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are: "Notes from Boston," by Nathan Haskell Dole; "With the New Books," "London Letter," "News from New York." (John Wanamaker: Philadelphia.)

— The *American Journal of Sociology* for January has a fine list of eight contributed articles. C. R. Henderson leads in an admirable paper on "Business Men and Social Theorists." Albion W. Small continues the discussion of "The State and Semi-Public Corporations." J. D. Forrest tells of the "Anti-Monopoly Legislation in the United States." L. F. Ward deals with "Sociology and Anthropology." W. I. Thomas defines "The Scope and Method of Folk-Psychology." James H. Tufts gives an account of "Recent Sociological Tendencies in France." Geo. E. Vincent considers "The Province of Sociology," and Shailer Mathews treats "The Family" in the discussion of "Christian Sociology." This new journal went to the front in the first issue, and remains there. Its articles are solid, fresh and readable. (The University Press: Chicago.)

— The *Biblical World* for January is better than ever. Each number contains much fresh writing — none more than the current one. The short editorials relate to prophecy, followed by the editor's "Outline Topics in Old Testament Prophecy." Prof. James Hardy Ropes' biographical and appreciative sketch of "Adolf Harnack," Prof. Schmidt's "Age and Work of Moses," and Prof. Bruce's Pauline type of "Christian Thought," are superb articles. (University of Chicago: Chicago, Ill.)

— The *Missionary Review* for February comes with its usual burden of information from the various fields, especially those of current interest. The editor has the "Story of Mackay and Formosa," Dr. Meares, the "Religious History of China," and Dr. Martin, "The Empress Dowager of China and Brazil." "The Development of Conscience among Native Christians," "Preaching the Gospel in Yunnan, China," and "Notes" on China, are other titles. The editor's eye is turned on Turkey and Venezuela. (Funk & Wagnalls Company: 30 Lafayette Place, New York.)

— The *Quarterly Journal of Economics* for January contains five solid articles. E. Böhm-Bawerk concludes the discussion of "The Positive Theory of Capital and its Critics." C. C. Closson considers "Dislocation by Displacement: A Phase of Social Selection." Willard Fisher reconsiders "'Coin' and his Critics." W. B. Shaw reviews the "Social and Economic Legislation of the United States in 1895;" and

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J. H. Hollander calls attention to "Some Unpublished Letters of Ricardo," the celebrated economist. (George H. Ellis, for Harvard University: 141 Franklin St., Boston.)

—The *Fortnightly Review* for January has as a leader, "The Sultan and his Priests," by Richard Davey. Two symposiums grace the number—one on "Hibernia Irredenta," by J. G. Swift MacNelli, M. P., and "Hibernia," and the other on "School Boards and Denominational Schools," by J. R. Diggle and J. D. White. Madame Van de Velde writes glowingly of "Alexander Dumas Fils and his Plays." Dr. Roose defends the "Climate of South Africa." Major Ricardo-Seaver contributes a second paper on "Boer, Briton, and Afrikaner in the Transvaal." In "An Object Lesson in Christian Democracy," Mrs. Crawford describes the experimental institutions of Leon Harmel in the Val-de-Bois, near Rheims. "Socialism at Home and Abroad," "The Law's Delay," "In Defence of Islam," are other titles. (Leonard Scott Publication Company: 231 Broadway, New York.)

—The *Westminster Review* for January contains thirteen contributed articles of rare ability. Henry Dyer leads in "The Future of Politics," looking ahead to a reformation and readjustment of parties in England. "The Fall of Man;" "Canada, Britain, and the United States;" "Money Matters;" and "Matthew Arnold's Letters," are among the other titles. J. Tyrrell Baylee contributes a suggestive paper on the "Problems of Pauperism," and Harold Thomas has a kindred one on "Poverty and Crime." W. Sinclair reexamines "The Religious Problem in Primary Schools." Col. White retells his "First Battle in the Indian Mutiny." The *Westminster* is always solid and strong rather than simply showy. (Leonard Scott Publication Company: 231 Broadway, New York.)

—The *Nineteenth Century* for January has as a specialty the Venezuelan question. Henry M. Stanley leads in "The Issue between Great Britain and America," and is followed by Edward Dicey's "Common Sense and Venezuela." James Lang tries to ascertain whether "The Empire can Feed its People." "Ouida" describes "The Ugliness of Modern Life." "Erasmus and the Pronunciation of Greek;" "In the Wild West of China;" "Mutual Aid amongst Modern Men;" and "English Prisons," are other titles. Leslie Stephen contributes a critique on Gladstone's Defence of Bishop Butler. "Maxwell Gray" has a suggestive article on "The Advantage of Fiction." (Leonard Scott Publication Company: 231 Broadway, New York.)

—Sun and Shade for December is a choice and unique number, containing six photographic plates, from life-pictures, comprising the "Little Sweetheart's Calendar." The plates can be easily removed, and, tied together with ribbon or cord, will form the most artistic and beautiful calendar of the season. The frontispiece of this issue is an exquisite specimen of oil-fac-simile—the reproduction of the plaque of a flat vase in vitrified color. Two little maidens of the Kate Greenaway type are advancing as if to welcome some unseen person. Each plate of the Calendar bears the photograph of a lovely child—little "sweethearts" all. A new departure is made this month in the addition of several pages of articles and notes on art topics and matters of interest in the art world. *Sun and Shade* was never better than now. (Photogravure Company: 137 West 23d St., New York.)

—Kate Douglas Wiggin has written an excellent article for the January issue of *Table Talk*, on "Shall our Daughters Study Kindergarten?" and it is followed by the usual departments so helpful to housekeepers and home-makers alike. Besides the many good recipes to be found in its pages, an article on "Market News" will be most useful. "Twelfth Day" and its entertainments, "Nursery Hygiene," "Wedding Fads and Fancies," "Lace and its History," "Father Time's Reception," are dealt with. (Table Talk Publishing Co.: Philadelphia, Pa.)

—The *New Church Review* for January has for a leading article, by John Worcester, "The Christian Ideal in Youth." A. F. Frost has an article on "Christian Science"—a very full and able unfolding of Mrs. Eddy's system of strained moonshine. James Reed makes a study of Swedenborg's view of Romanism in "The Divine Providence and Roman Catholicism." Perhaps the ablest article is Julian K. Smyth's discussion of Dr. George A. Gordon's "The Christ of Today." The book is very strong, as is also the review. "The Most Useful Education," by John T. Prince, "Professor James on the Worth of Living," by Frank Seawall, and Theodore Wright's "Redemption by Love," are other titles. (New Church Union: 16 Arlington Street, Boston.)

## Obituaries.

Hubbard. — Emma A. Hubbard, a member of the M. E. Church at Princeton, Mass., died, Nov. 28, 1895, aged 22 years, 9 months and 6 days. She was president of the Epworth League at the time of her death. She was a highly cultivated, thoughtful, sweet-spirited, earnest Christian. When laid aside by her fatal illness, she was employed as a public school teacher, where she was faithful, efficient and successful. She was also active in church and Sunday-school work. She was ever bright and cheery in temperament; her evident ambition was to be useful, and to serve and honor her Master. She was a young woman of great promise. Alas! "Death lay on her like an untimely frost." R. H. H.

Sparrow. — Mary A., wife of Zoeth Sparrow, was born in Amherst, N. H., March 13, 1828, and died in Concord, N. H., Dec. 1, 1895.

Mrs. Sparrow was a life-long member of the Methodist Episcopal Church, and was one of its most active members. She was a woman of excellent mind, of deep piety, and a sympathy that was like her Master's. She was kind to the stranger as well as to those of her own circle, and was called by her neighbors to aid them in times of trial. Her greatest work, perhaps, was that of the last three years, when she patiently devoted herself to the care of her husband who has been a great sufferer, and who, with two daughters, survives her.

Her life was grand, her end was blessed. She now rests from her labors.

Manson. — Mrs. Sarah Tarlton Manson, born in Newmarket, N. H., Dec. 4, 1802, died in Newfields, N. H., Jan. 10, 1896.

As Newfields was formerly a part of Newmarket, this long life ended in the same place where it began. Very early in the century it began, and nigh to the ending thereof the ransomed soul of this estimable woman passed to a land where centuries are unnoted. Mother Manson touched and was touched by many of the forces of the nineteenth century, and knew and enjoyed many of its benefactions. Most of all she felt and was blessed by the power of Christianity. In early years she lived at Great Falls, N. H., and there came to the feet of Him who gave the name and force of the dominant faith of the world. From that time until the hour when, without apparent consciousness of immediate departure, she ceased to be of the church militant, was maintained by faith and love a generous Christian life. To the last her sympathy with God's people, the ministry, all church interests and activities, and every personal aspiration for truth, holiness and God, was quick and helpful. Her pastor, Rev. A. L. Smith, testifies that a visit to her has ever been an inspiration.

In 1832 she was married to Mr. David Manson and with him lived in Bradford, Vt., until 1857, when they moved to South Newmarket, now Newfields. Mr. Manson died in 1871. Mother Manson outlived, with one exception, all his children, to whom she was a good mother. At her burial, conducted by her pastor, assisted by the writer, a reverent group of relatives and neighbors waited through the tender service, confident that the woman so long known and beloved here was at rest from her labors where "there shall be no more death."

OTIS COLE.

Stevens. — Rev. Joel B. Stevens was born in Mount Holly, Vt., April 8, 1821, and died in Orange, Mass., Sept. 29, 1895.

He was converted when fourteen years of age. From boyhood he had a desire to secure an education, but his school privileges were very limited in childhood, still he improved every opportunity to learn. He received his theological education at the Methodist Biblical Institute at Concord, N. H., and united with the East Maine Conference immediately after his graduation, being ordained deacon by Bishop Baker. In 1862 he enlisted and served his country three years. At the same time he was granted a location. He was honorably discharged from the army in 1865, and appointed to the Christian Commission. He preached from time to time as his health would permit, but suffered much from severe injuries received in the war.

He came to Orange in 1877, and has been a great help spiritually to the church, always rejoicing in the prosperity of Zion, faithful in church work, and a firm friend to every pastor. He was greatly interested in the Chautauque work, and from that organization received thirty-two seals, of which he felt justly proud. Up to the last his voice was heard in the prayer-room.

His last sickness was of but three days' duration, and he passed sweetly to his reward. J. W. FULTON.

Cook. — Rev. Alvah Cook, superannuated member of the Maine Conference, was born in Shapleigh, Me., Oct. 16, 1819, and died in Sanford, Me., after a lingering illness, Nov. 10, 1895, aged 76 years.

Early in life he removed from his native place to Boston. Soon after his arrival he was converted in the Bennett St. Church, in his eighteenth year. His ability as a leader was early recognized, and he was soon made a class-leader, filling that position in Bennett St. and afterwards at Kennebunk, Me. He was licensed to preach in Saco early in the sixties, and for several years served charges in the Conference. He was a local preacher—Oak Ridge, South Standish, Maryland Ridge, and Kittery. He was admitted on trial in '74 and into full connection in '76, and served the following charges: Scarborough, '73; South Eliot, '74-'76; East Poland, '77, '78; Bowery Beach, '79, '80; Chebogue, '81, '82; Cape Porpoise, '83-'85; Maryland Ridge, '86, '87. In '88 he took a superannuated relation and since that time has resided at Cape Porpoise and Sanford.

He was twice married. Mary Boyen, the wife of his youth, shared the trials and triumphs of his itinerant life and died at Cape Porpoise, June 10, 1892. His second marriage was with Mrs. Anna Rickford, who with unusual strength and faithfulness cheered his latest moments.

Mr. Cook as a preacher was Scriptural and earnest, and was much beloved on his charges. He served the Lord with reverence and godly fear, and the church of his choice with fidelity and constantly increasing attachment. He approached the end with the joy of triumph. No comforting doubts troubled him at last. His dying testimony, in answer to the inquiry, "Is

it well?" was, "It is well clear through"—as though the gates of the city were wide open to welcome him to the larger life beyond. When nearing the end he was heard to repeat, "Oh, sing to me of heaven," etc. Mr. Cook commenced well, fought a good fight, finished the course, kept the faith, and has received the crown.

The funeral services were conducted by his pastor. The presiding elder, in enforced absence, telegraphed comforting selections of Scripture to be read. The remains were interred at Kennebunk. GEO. F. MILLWARD.

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## Review of the Week.

Tuesday, January 28.

- The House promptly passes the Senate Armenian resolutions.
- The Porte accuses missionaries as being disturbers and refuses to permit Rev. Mr. Barnum to go to Erzeroum.
- The Kaiser celebrates his 77th birthday.
- More than forty miners killed in Wales by explosions.
- The two new Senators from Utah sworn in.
- The stranded steamer "St. Paul" being lightened of her cargo.
- Emperor Menelik demands that the Italians leave the province of Tigre.
- Cruisers and steamers sent to intercept the "Hawkins," alleged to be a filibuster.

Wednesday, January 29.

- Express Agent Krout arrested at Colorado Springs on the charge of stealing \$35,000 from the Wells-Fargo Company.
- The Armenian Commission reports that the number of the victims of the Sassoun massacre was only 265.
- Wreck of the steamship "J. W. Hawkins" off Long Island, containing the Cuban filibusters and a large amount of military stores; six of the party drowned.
- The Monroe doctrine and the silver issue discussed in the Senate; the House passes the Diplomatic appropriation bill.
- The Canarder "Catalonia" towed into the Azores with a broken shaft.
- A negro murderer lynched in West Virginia; he shot three men on a train while under the influence of liquor.
- Wholesale forgery in Java; Chinese merchants arrested; bogus notes to the amount of \$3,000,000 discounted.
- Death of Sir Joseph Barnby, one of the most conspicuous of British musicians.

Thursday, January 30.

- Russia denies an alliance with Turkey.
- Harry Powle, a clerk for the Shepard & Morse Lumber Company of this city, an emblesler for about \$50,000.
- An uprising against the Mahdi.
- Senator Fiorelli, the archaeologist, inspector of excavations at Pompeii, is dead.
- A resolution requesting Spain to grant beligerent rights to the Cuban insurgents introduced into the Senate; Mr. Tillman vehemently denounces the President and Secretary Carlisle.
- Miss Barton arrives in England.
- Death, in London, of the Right Hon. Hugh C. B. Childers, the well-known Liberal statesman and ex-cabinet officer.
- A son of a Yale professor steals \$10,000 worth of specimens from the college museum.
- The National Board of Trade holding its sessions in Washington.

Friday, January 31.

- A boiler in a rolling mill in Hollidaysburg, Pa., bursts, killing three persons and injuring twenty-four.
- Death of Dr. George F. Magoun, the founder and first president of Iowa College.
- A young woman in New York burned to death by an explosion of benzine, used near a candle, with which she was cleaning her gloves.
- Rev. Dr. W. H. Furness, aged 94, the oldest living graduate of Harvard, an eminent Unitarian clergyman, dies in Philadelphia.
- The gunboat "Helena" launched at Newport News, Va.
- Over 30,000 visitors in Quebec; the ice carnival in full blast.
- George B. Ives, of Salem, after six years in prison for forgeries, released on parole.
- Death of George Sampson, who for nearly half a century has published the Boston Directory.

Saturday, February 1.

- Rev. Dr. S. M. Crothers, preacher at Harvard, declines to speak before a club that meets in either of the Boston hotels that drew the color line in the case of Bishop Arnett.
- Lord Salisbury in a public speech declares that he supports the Monroe doctrine as Monroe understood it.
- The Venezuelan Boundary Commission examine official documents furnished by the State Department.
- Forty-five members of the Italian Chamber of Deputies disapprove of the Abyssinian campaign and will oppose it.
- Formosa's accession formally declared by

Japan; ports and harbors thrown open to foreign commerce.

— The House committee decides to present resolutions censuring certain public utterances of Ambassador Bayard; the Senate passes by a vote of 42 to 35 the free-coinage substitute for the House Bond bill.

Monday, February 3.

- A \$2,000,000 fire in Philadelphia; the Haseltine building, Baptist Publication building and Lafayette Hotel burned.
- Minister Terrell presents a claim for indemnity to the Sultan amounting to \$100,000; he also asks permission to rebuild the mission property.
- The Armenian resolutions passed by the Senate not allowed to be published in Turkey.
- The "St. Paul" still stranded.

### A LOSS OF MONEY.

There can be no question but that the prevalent dullness in the furniture trade is entailing serious loss upon some one. The prices which are being quoted at the well known warehouses of the Paine Furniture Company, on Canal Street, furnish all the illustration that is needed on this point. The price of \$7 for a tall revolving bookcase, which is quoted in another column of this paper, has never been equaled in this city.

The Youth's Companion begins the new year with several noteworthy changes, which include the use of larger-faced type, the addition of departments devoted to Current Events and Scientific Items, and the enlargement and extended scope of the Editorial department. The character of the Companion is, and will be, unchanged. Three generations of young people have approved it. Three generations of American parents have learned to trust it. Its ability to entertain its readers of all ages will be maintained and promoted by the same enterprise and thoughtful care that have governed its columns during the many years in which it has sought the confidence and the favor of the public.

## The Conferences.

(Continued from Page 13.)

tendent of the Sunday-school primary department, had her little folks in unusually good training. A new Huntington piano was dedicated. This was purchased by the Ladies' Society and the Epworth League. Rev. F. J. Hale and family were beautifully remembered; among other gifts was a box containing a generous amount of money. Mr. Hale has invented a neat and useful "perpetual calendar" for his parish. It is adorned with pictures of the church and its pastor.

**Shelburne Falls.**—Rev. H. G. Alley has finished the canvass for Church Aid. He called upon twenty-eight churches, was away from home seventeen Sundays, and raised, by cash and subscription, \$225. Many of the brethren were kind in exchanging and supplying. The fourth quarterly conference unanimously asked the return of Mr. Alley for the third year. Christmas gifts of money were made to both the pastor and his wife. This church suffers a great loss in the death of Mrs. Amos Temple, wife of the local preacher. Their home has been an open house to itinerant Methodists for many years. Mr. Temple, beside the general official service in the church, frequently supplies the pulpit.

**South Hadley Falls.**—This church has suffered the loss of one of its strongest and best men in the death of William Bush, aged about forty.

**Personal.**—Prof. John B. De Motte, formerly a member of the faculty of De Pauw University, preached at Florence, Sunday, Jan. 26, and in Northampton the evening of the same date. He lectured at Florence Monday evening.

Rev. E. H. Hughes was greeted at Wilbraham by a full attendance of Wesleyan Academy students. His address was a beautiful, plain, but eloquent presentation of the Gospel message.

**Prof. S. F. Upham, D. D.,** has been secured for the District Preachers' Meeting, Feb. 12, at South Hadley Falls.

**Grace, Springfield.**—Chaplain McCabe delighted an audience of nearly seven hundred people here on Sunday morning, Jan. 26, and with his usual skill secured pledges to missions amounting to \$13, as against \$347 last year. The evening service of this day was addressed by Mr. C. H. Wilde, of New York, and Mr. Meyer, of the local Y. M. C. A. Rev. W. H. Williams, the drummer evangelist, spoke here, Jan. 19, and is engaged for two nights this week. The Connecticut Valley Revival Quartet held three weeks' services, and some good cases of conversion resulted. Mr. A. J. Pease has recently made some generous bequests to the benevolences in memory of his deceased sister; \$75 went to name and furnish a room at Rust University; \$100 for the education of a girl in Moradabad, India. This girl, as also the room, is to be named for the sister. Fifty dollars went to the Immigrants' Home, East Boston. An enthusiastic interest prevails in the return of Rev. E. P. Harriett for the third year. This church loyally supports its pastor, and with the removal of the time limit would gladly "settle" for life the present incumbent.

**Ashbury.**—Chaplain McCabe secured the pledging of \$500 for missions, on the evening of Jan. 26. Rev. Charles Tillen is preparing a splendid souvenir for the Conference. It will contain pictures of all local Methodism, with some very unique features.

**Chicopee Falls.**—Chaplain McCabe visited this church in the afternoon of his visit to Springfield. The church was crowded. The collection was \$271.

**Mittineague.**—Rev. H. B. King was suddenly stricken down after Sunday evening's service, when he was to begin revival services the next evening. He has been quite ill. The official board have given him a month's vacation, which will be spent at Dr. Strong's Sanitarium, Saratoga Springs.

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## Our Great Missionary's 78th Birthday.

ON the 30th ult., Dr. William Butler, the founder of Methodist Episcopal missions in India and Mexico, and the author of works on both countries, passed the 78th milestone in the journey of life. The day was mild and fair, and the Doctor was at his best. Damp weather and east winds he feels very much, but the sun and balmy airs give him a new lease of life which he enjoys to the utmost. He is for the most part confined within doors, though able on sunny days to be taken out in his wheeled chair upon the street, and occasionally to church. He has a cosy and delightful home at Newton Centre, one of the most delightful suburbs about Boston; and within, besides the material and artistic attractions, he has with him the wife of his youth, who accompanied him to his great mission fields and was a co-worker as well as genial companion, and his daughter, Miss Clementina, who tenderly minister to him in all his needs. Surely no man could be more fortunately situated, with a great past behind and a good store of kind friends around him.

The friends from outside made the occasion an ovation. As the day wore on, they came in in troops to greet the old hero of two worlds. Among them were President Warren, Professors Buell and Huntington, and Principal Bragdon, and of the preachers we noticed Dr. Sherman, Revs. E. M. Taylor, Jesse Wagner, and T. W. Bishop. Among the laity we saw the manager of the Book Depository, Mr. Charles R. Magee. The whole company seemed to be in the best of spirits; and no one enjoyed the occasion better than Dr. Butler himself. It was, fortunately, one of his good days, and he entered into the conversation with zest, recounting the past and dwelling with evident interest on the great fields of evangelization he had opened in other lands and the progress the work is still making. The grain of heaven is extending and will continue to extend until the whole lump of heathenism is leavened.

In the life of Dr. Butler there is a touch of genuine and interesting romance. Born in Dublin seventy-eight years ago, he was for several years a member of the Irish Conference. But there is so much of romance in an Irishman's make-up that he is seldom content to conclude his travels in the island where he was born. Though loving the place of his birth with a passion realized in hardly any other people, he is the greatest rover of the age. You can go where there are no black men, or red men, or brown men; but it would puzzle any traveler by sea or land to go where he will not find the Irishman there before him. He is a cosmopolitan man, rooted in the Green Isle, but spreading his branches to the ends of the earth. In all ages Ireland has furnished important talent for the mission-work in other lands. The Celt has a warmth of heart, an enthusiasm, an impulse, which adapt him to the work. This young Irishman came to America, and after taking root in the soil of the New World, passed to India and made a record which can never be obliterated from that old form of civilization; and after the planting in India he was detailed to Mexico to open the work of Protestant evangelization. Probably no other man in Christian history presents such a varied and remarkable record. All this gives to his birthdays a peculiar interest and enchantment. Long may he live to bless the church by his example and teaching!

## New England Prejudice Against the Negro.

THE fact is, unwilling as many of our people may be to acknowledge it, that there is a strong color prejudice in New England, and that from Maine to Connecticut a colored man or colored woman will not be treated in precisely the same way a white person would be treated by nine out of ten of the people. We are all apt to cast stones at our neighbors in this respect, but when it comes down to practical application it is the rare exception to find a person in this part of the country who shows that complete indifference to color which is a marked characteristic of the Latin races. — Boston Herald.



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